





HEALTH—BEAUTY—SEXUALITY

From Girlhood to Womanhood

PLAIN ADVICE TO GIRLS THAT WILL BE FOUND INVALUABLE
AS THEY GROW FROM GIRLHOOD INTO WOMANHOOD

A Companion Book to Power and Beauty of Superb Womanhood

BY

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AND

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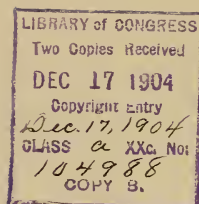
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CONTENTS

	PAGE
Preface	7
CHAPTER I	
Admiration of Physical Beauty Universal	11
CHAPTER II	
Conventional Teachings Prudish and Demoralizing	16
CHAPTER III	
The Teachings of the Ancient Greeks—Kind of Men and Women Purity Produces	23
CHAPTER IV	
False Ideas of Modesty	26
CHAPTER V	
The Marvels of the Mysterious Instinct of Sex	33
CHAPTER VI	
Acuteness of the Sex Instinct—Life's Greatest Guide and Protector	40
CHAPTER VII	
How the Power and Acuteness of the Sex Instinct can be Developed	47
CHAPTER VIII	
Illustrated Anatomy of the Organs of Sex—Their Uses and Functions—Some Things a Girl Should Know	52
CHAPTER IX	
Menstruation and What It Is	58
CHAPTER X	
Hygienic Care of Body During Menstruation	62
CHAPTER XI	
Proper Attitude Toward Men and Boys	68
CHAPTER XII	
Don't Think that Every Man who Smiles at You is in Love With You	75

CHAPTER XIII		PAGE
Character Influenced by Woman's Attitude Towards the Opposite		
Sex		79
CHAPTER XIV		
Physical Comeliness Affected by Association with the Opposite		
Sex		83
CHAPTER XV		
Physical Qualities Men Like in a Girl—The Magnetism Born		
of Health		88
CHAPTER XVI		
Mental Qualities Men Like in a Girl		94
CHAPTER XVII		
Moral Qualities that Men Like in a Girl		101
CHAPTER XVIII		
A Girl's Ideal Man		107
CHAPTER XIX		
Signs in a Man that Indicate Weakness and Effeminacy . . .		119
CHAPTER XX		
Temptations that Come to Girls—Effects of Bad Habits . .		125
CHAPTER XXI		
How to Cure Bad Habits		130
CHAPTER XXII		
Evil Thought and Conversation Must be Avoided		135
CHAPTER XXIII		
Signs that Indicate Awakening Love in a Man		137
CHAPTER XXIV		
The Attitude of a Girl toward the Man Whose Love She Desires		
to Win		144
CHAPTER XXV		
How a Man can be Inspired by the Girl whom He Loves . . .		152
CHAPTER XXVI		
Lives Made Miserable by a Wrong Attitude Toward a Possible		
Lover		158

CONTENTS

5

CHAPTER XXVII

	PAGE
You Must Rise Above and Beyond the Errors of the Past . . .	163

CHAPTER XXVIII

Cultivate Happiness, Encourage a Play Spirit	167
--	-----

CHAPTER XXIX

Natural Play Exercises are the Best	173
---	-----

CHAPTER XXX

How a Girl Should Dress	179
-----------------------------------	-----

CHAPTER XXXI

Diet of the Utmost Importance	184
---	-----

CHAPTER XXXII

Hints About the Complexion, Bathing, and the Hair	187
---	-----

CHAPTER XXXIII

Beauty is Merely Health and Physical Comeliness	192
---	-----

CHAPTER XXXIV

How Strength and Beauty of the Body Can be Easily Acquired and Retained	197
--	-----

CHAPTER XXXV

Exercises for Developing and Beautifying Neck and Shoulders .	202
---	-----

CHAPTER XXXVI

Exercises for Developing and Beautifying the Arms and Chest .	214
---	-----

CHAPTER XXXVII

Exercises for Developing and Beautifying the Waist and Hips: Of Special Value to Girls Who Want to Throw Aside Their Corsets	222
--	-----

CHAPTER XXXVIII

Developing and Beautifying Upper Part of Legs and Calves .	230
--	-----

PREFACE

Prudery of the prurient sort has stayed the moral and material progress of our race for centuries. Ignorance in regard to the more important affairs of life is very properly held to be a sign of neglected education, intellectual incapacity or disregard of opportunities. And so, we accord it pity or reproach as the case may be.

Yet, thanks to the baneful influence of the exponents of the prudery in question, there is one kind of ignorance that we are taught to hail with satisfaction and reward with approbation. It is an ignorance that has wrought untold evil to mankind. It runs counter to the promptings and purposes of Nature. It breeds wreck and ruin where there should flourish beauty and prosperity. It is an ignorance of the most important duties and functions of humanity—those of sex. But, instead of regarding it with stern disapproval, we christen it “innocence,” and crown it with applause. Meantime, however, we do not applaud its products; the rickety babies, the anæmic girls, the young wives with shattered con-

8 FROM GIRLHOOD TO WOMANHOOD

stitutions, the middle aged women suffering tortures from diseases peculiar to their sex, the uncounted thousands of unhappy marriages.

The prudes go a step further than merely fostering this deadly ignorance. Moral bats that they are, they not only shun the light of knowledge themselves, but with squeakings and flutterings seek to extinguish it so that the darkness in which they live and move and have their being, may be maintained. "For their works being evil, they love darkness rather than light," as an inspired authority puts it. So that those who endeavor to illuminate the prevailing gloom of sexual ignorance are often met by abuse and denunciation. The truth is that the average prude is at heart a depraved creature, who imputes evil to all and decency to none. He, and not unusually she, goes through life sniffing out evil odors. To the prude all actions spring from one motive, that of licentiousness. As the critic must be profoundly imbued with the spirit of the thing that he criticises, so it follows that the prude must be steeped in moral corruption to the heart core in order to detect naught but vileness in the most beautiful and wonderful works of the Creator. And yet, such is the fatuity of our natures, we permit the prude to hold sway in our homes, our schools, and our legis-

latures, blighting young lives and blasting the lives that are to be.

Of the two sexes, the female is perhaps the greatest sufferer from this order of things. Sexual ignorance prevents that opulent development of girlhood which is Nature's obvious intention. So that the majority of girls grow up stunted in body, dwarfed in sex and frequently narrow of intellect. They know nothing of themselves physically and their ideas regarding wifehood and motherhood are vague and distorted. They are encouraged, in fact compelled, to begin the journey through life in this sexual darkness. And the consequences of the errors that they commit because of ignorance are regrettable in the extreme. They are made to pay heavy penalties for violating natural laws, though kept in ignorance of such laws by prudery. They are the victims of a system which is a disgrace to our civilization, a reproach to our intelligences and a stigma on our affections as parents.

This book has been written for the purpose of plainly setting forth to the budding woman the laws of self and sex. The truths taught herein should be familiar to every growing girl. There is nothing impure about sex. The impurity and the indecency with which the subject is sometimes viewed and credited exist only in the imaginations of the impure and indecent.

10 FROM GIRLHOOD TO WOMANHOOD

Young girls, on the eve of coming into possession of the divine instincts and powers of perfected womanhood, must have knowledge in order to defend themselves against the evils which everywhere confront them. Only in knowledge can there be found that force and protection that will enable the maiden to reach and retain ideal womanhood unscathed.

Into the sculptor's imagination come ideals which he endeavors to express in marble and bronze. Into the mind of every growing girl there comes the ideal of the woman of whom she would like to be a counterpart. As a sculptor moulds a statue, so a young girl can mould her mind, soul and body day by day. She is growing and developing. She can be strong or weak, comely or ugly, in accordance with the dictates of her mentality. All she needs is, first, the desire; secondly, the determination, and finally the requisite knowledge.

This book will furnish much of the last named essential. I am publishing it with the heart-felt hope and indeed belief, that every girl who peruses its pages will become purer in mind, stronger in body, and more attractive in person because of the knowledge which it will impart to her.

Bernarr Macfadden

CHAPTER I

ADMIRATION OF PHYSICAL BEAUTY UNIVERSAL

"If anything is sacred, the human body is sacred,
And the glory and sweet of a man is the token of manhood untainted,
And in man or woman a clean, strong, firm-fibred body
Is more beautiful than the most beautiful face."

— WALT WHITMAN.

The lines above were written by a man who did not hesitate to express his delight in and appreciation of the beauty of the human body. This admiration for physical perfection is one of the strongest instincts of humanity. It is common to young and old, savage and civilized alike. It is perhaps more marked than is our regard for any of the other beauties of Nature. But it is the only art instinct to which we are forbidden to give unhesitating expression. This because of the prudes. If you are unconscious that you possess it, it is only because it has been repressed by unwise or stupid precept or example.

As a rule no one who ever does so repress it, has a fine physique. Therefore in your early girlhood and young womanhood, cultivate a love for physical perfection. It is thought which directs action and our actions shape our bodies.

12 FROM GIRLHOOD TO WOMANHOOD

“But I have been taught that I inherit my physical body from my ancestors,” perhaps you will say. So you do, that is, the first body that you had. But don’t you know that a few years after birth there is not one atom left of that original body? You have used it up. Naturally you did not realize that it was being used up because the change was so gradual. But every day you get through with a part of your body and it is thrown away, that is, you breathe it away, or you get rid of it through your pores or excretory organs, so that if you live a long life you will have many different bodies. By this you will see that you can really inherit a body from yourself so to speak. You can decide on what kind of body you want, and so use the body you have that you can cause the minute cells composing it to produce other cells of a different and desirable character which in the aggregate, shall form the body you have decided that you want.

It was once held that we acquired complete new bodies once every seven years. Scientists now think that every atom in the body at a given time is used up in much less than seven years from such time. Remarkable changes take place in the human system in a few weeks and the possibilities of a year or two of effort to a desired end are marvelous.

The young girl then, who wants her body to be more nearly in accord with her ideals than it now is, should cultivate her admiration of physical beauty in others, and seek to learn how they obtained it. She may feel fairly confident of bringing about the same results in her own body by using the same means as they did. If she admires graceful movements, she may decide that she will teach her body to move gracefully. If she likes a beautiful complexion she will eat only of that food which insures an unblemished skin, and so on.

It must not be forgotten, however, that while it is possible for almost anyone to make changes in their physique, it is a much easier task for the young to do so than for those who are past maturity. Before the period of full development, which takes place in a woman at about twenty-five years of age in temperate climates, there has never been an absolute completion of the body. The structure has been in its plastic stages, subject to constant change. But once final maturity is reached, the cells of the body have acquired, what may be called a habit of producing certain kinds of new cells to replace those eliminated, and so it takes much greater effort to attain the desired effects after full womanhood than before.

Some of the most striking illustrations of the possi-

14 FROM GIRLHOOD TO WOMANHOOD

bilities of the human body are furnished by the acrobats in a circus. We see in these a charming grace of movement, suppleness, delicate yet suggestively strong curves of legs and arms, glowing complexions, bright eyes, superb carriage — a perfect human body.

Compare this, you little girl who have watched such performances with wonder, with the shape and possibilities of your own body. Are your shoulders round? Does your abdomen “stick out?” Are your eyes dull and complexion muddy? Go to work and change it all! Do as this book bids you and become as healthful and agile as an acrobat. You can make a beauty of yourself, even though you have not regular features or a classic form or golden hair. Because real beauty is nothing but the comeliness of health. It is the one form of beauty which not only attracts but holds admiration.

The story is told of a girl who was what we call magnetic. All the young men of her acquaintance liked her. The other girls wondered why it was. “I don’t understand it at all,” said one of them, “she hasn’t good features.”

“Hasn’t she?” replied a young man. “I never thought of that, perhaps because her complexion is so good.”

“Why, she has freckles!” returned the girl.

“Perhaps so,” was the answer, “but they come from an outdoor life which gives her so much vitality and energy and wholesomeness.”

“Her eyes are not the ideally large eyes that men are supposed to admire,” continued the girl.

“No? Well they are always so sparkling and bright that I never knew they weren’t large.”

“And she is really very short and her waist is large.”

“But a short woman who carries herself with the air of a queen is decidedly preferable to one of larger proportions who does not hold herself well. As to her waist, it is normal. It has never been squeezed or pinched by a corset, and if girls only knew it, a man likes one of that kind much better than one of the wasp variety.”

And the girl who had wondered at her friend’s popularity, wondered no longer. She began to understand.

So you see it is not the conditions which are beyond our control which are the most important. But the ones which you, my dear girls, can control and determine for yourselves. And these it is which will bring you womanly charm and beauty.

CHAPTER II

CONVENTIONAL TEACHINGS PRUDISH AND DEMORALIZING

“Prudery is the bane of many people who fear to offend against the ‘delicacy’ that they wish to preserve in their children, forgetting that by leaving them in ignorance of certain subjects they subject them to the dangers belonging to the very worst descriptions of *indelicacy*.”
— DR. A. W. JACKSON.

The love of physical beauty which has been alluded to in the preceding chapter should be encouraged by teachers and parents. The chances are that you are unfortunate enough to have been subject to the influence of prudes, those evil-minded people who teach that the human body is something to be ashamed of instead of being, as it should be, given reverence and admiration. Perhaps your young ears have heard shocked exclamations when you referred innocently to some part of your person. Perhaps your young eyes have seen reproving glances cast towards you when your skirt blew up and revealed a little more of your leg than custom allows you to show. And the natural result has been that you have grown to think of your body as something base, even wicked, something to which you cannot give the regard and respect that you can give to your mind.

Let us see if there is any sense in this attitude of shame in relation to the body. Those who teach you these untruths about it usually claim to be, or consider themselves, God-fearing, sanctified persons. They say that God's gifts to mankind are all good. And yet that marvelous gift which is an essential to the individual, for there could be no individuality without it, the gift of one's body, they declare an evil thing, an inciter to iniquity, the foundation of all sin.

They admit that God gave a commandment that man should be fruitful and multiply, yet they bow their heads and repeat day after day, "In sin did my mother conceive me!"

They say that they believe that our bodies are the temples of the Holy Ghost. And afterward they aver that the temples are not a decent topic for conversation. Pharisees and hypocrites!

It is bad enough to teach the young any kind of untruth, but to teach such foul perversions, such blasphemous lies as these about a matter of such importance as the human body is an occupation fit for an imp of Satan.

Perhaps you have felt some of the effects of this false teaching. The young girl who has escaped it is rare, not so rare to-day though as she was even ten

18 FROM GIRLHOOD TO WOMANHOOD

years or so ago. For the spread of the idea that love and admiration of physical beauty is right and that it is even necessary to a good bodily development has been rapid. And there is no doubt but that its growth in the future will be infinitely swifter and further reaching than in the past. Like a prairie fire it will sweep over and destroy all the rubbish and corrupt axioms of former teachings, leaving a clean field for the cultivation of purity of thought and action in regard to that admirable product of the Creator's hands, the human body.

Did you ever hear a man or woman who was perfect physically and broad mentally talking narrow prudery? No! It has been left to those whose bodies are defective to disparage the physical side of our natures. And the malformed shape of envy will often disguise itself in the cloak of religion.

What such people believe about the body has made them poorly nurtured, under-developed weaklings. It has been the means of keeping them from any great mental achievement. Those who are the most vehement in declaring that their ideas are necessary to us, are invariably as poor in noble thoughts as they are in strength, stature or beauty. They are the very last persons that a young girl should take as exemplars or look to for ideals.

If you, reader, still in your girlhood, have wanted to understand something about your body, and have asked for information of your mother only to be told that the subject was not fit to be discussed, you must remember that she, like yourself, is a victim of the prudery to which allusion has been made. Hence you must attach no blame to her. Like the good mother that she is, she believes that she is doing that which is best for her daughter. Mistaken she certainly is in trying to keep you in ignorance of the things on which you should be duly enlightened, but yet not wilfully so.

So, failing to obtain the information that you seek from its proper source, you must turn to books written on the subject. That is, the books which treat it in the intelligent, cautious and wholesome spirit which its gravity demands and which you have the right to expect. Beware of those books which tell you too little or acquaint you with too much. I think that a book shaped like this one will, through the medium of the knowledge which you can acquire with its aid, make you a purer, sweeter, nobler, healthier young woman than you could ever hope to have been had it not come into your hands. Don't look upon its contents as knowledge that you are to be ashamed of or as knowledge that will do you hurt or harm. On

20 FROM GIRLHOOD TO WOMANHOOD

the contrary, it can only elevate and benefit you intellectually and physically.

Have any of your teachers ever told you that the mysteries of the mind were not to be discussed? Or that it, the mind, was not to be developed to the extent of its capacity, or that it was not to be put to the uses of which it was capable? Has any one ever told you that the soul was not wholly good? Or that you had better not know anything about it and the part it plays in the scheme of your being? That it was something to be ignored, tabooed and looked upon with suspicion amounting to dislike?

Why no, of course not! Then pay no more attention to the individual who tries to pervert your growing mind with ideas that your physical body is a thing of so little account and so innately evil that the only way to treat it is to either ignore or avoid it. Did you ever stop to think that it would be a mighty queer arrangement if Nature or God or whatever you choose to call the force which we understand to have created and maintained the Universe, had so ordered it that only two of the three parts of a human being were to receive attention? If, say, only our mental and spiritual natures could be talked of and studied and developed? You would rightfully and adversely comment on such a lop-sided situation.

What would you think of an inventor who made a delicate machine in three parts, and then told the people who bought these machines that only two parts were of much account, and that the machine really worked better when the third part was out of order? Also that it would be well for you not to examine or know much about that third part? Yet that is what prudes preach. That is the conventional idea of propriety. From babyhood we are told and retold that this wonderful body of ours, if it be perfect, is a hindrance to soul development. That we must ignore it, and be ashamed of it and hide it, and that in some senses we would be all the better without it. If you have had no teaching in school about some of the most important things in life alluded to, probably you have learned to use your brain somewhat, and if you are a logical little woman you will know that such reasoning is nonsense. And you will conclude that the body, which is so necessary a part of us, had better be understood as thoroughly as possible. And that the mind and the soul will be better in every way for our knowledge of our body. Isn't the body supposed to be the instrument of the mind and soul? And what workman was ever so foolish as to say that he didn't want good instruments? What workman was ever so unwise as to refuse to look at

22 FROM GIRLHOOD TO WOMANHOOD

and understand the instruments he used! Yet that is practically what we are bidden to do by those who look to us to make a success of the business of life!

CHAPTER III

THE TEACHINGS OF THE ANCIENT GREEKS — KIND OF MEN AND WOMEN PURITY PRODUCES

“Hold sex in thought as sacred, holy, consecrated to the highest of all functions, that of procreation. Recognize that, conserved and controlled, it becomes a source of energy to the individual.”

—DR. MARY WOOD-ALLEN.

Never in the history of civilizations has there been a better example of what purity of thought and persistent purpose can do in the production of physically and intellectually gifted human beings than that furnished us by ancient Greece. The bygone Grecians had none of that fictitious morality which prompts us to regard beauty as a snare to entrap us morally and enslave us sensually. But instead, they looked upon beauty as divinity expressed in flesh and blood.

But the Spartans did more than worship the beautiful. They sought, and successfully, to weld it to power and strength. And so they gave their youth such an education as secured them bodily and mental perfections. The schooling of the boys and girls consisted largely in listening to the conversations of their elders, in listening to and practicing the music of the bards, in exercise at the public dancing places. There was no undue strain on their minds, no forcing

24 FROM GIRLHOOD TO WOMANHOOD

into immature brains wisdom fitted only for mature mentalities. Every boy learned how to plant, sow and harvest the crops, every girl was taught household work. Their work was done principally in the open air, and under the light of the sun, and not over stoves and in heated apartments. They washed their clothing by the river side in trenches made for that purpose. Washing day was a gala day; not, as too often now, a day of trial and temper losing. Without over exertion, the young Spartans had sufficient active employment of both the mind and the body. They were never permitted to let their time hang heavily on their hands. Their elders knew that idleness breeds vices.

Such a life produced the highest degree of health, and out of such health buds and blossoms a sweetness of temper which has a due effect upon the personality of its possessor. How could there fail, then, to be a race of strong and beautiful people in Sparta? The whole region of which Sparta was the center was especially famous for its lovely maids and matrons. With them there could be no beauty unless it was founded on perfect health, and such beauty continues long. Helen, celebrated as one of the most beautiful women of history, was as handsome at fifty as at twenty. And she was but one illustration of

the almost universal rule with the women of the land. Ideal physically and admirable intellectually, a race of such mothers could not fail but to give birth to noble offspring.

But the Spartan women were above all things free women. They were not hampered by prudery or constrained by conventionality. It may be thought the perfect freedom of girls to go where and live as they pleased or their unchecked mingling with the boys in the gymnasiums, where only the slightest clothing was the rule, would favor looseness of morals, and perhaps prompt to licentiousness. But history teaches us that in the halcyon days of Sparta such things as seduction and adultery were practically unknown. At all events these crimes in point of frequency were as nothing as compared with their occurrence in those communities where the sexes were separated in education, and an almost impossible barrier erected between them in social life.

After a thorough understanding and appreciation of the relations between boys and girls, young women and men in Sparta, who can say but that a change in our own conventional methods would not fail to produce a race far better than that that is now in evidence?

CHAPTER IV

FALSE IDEAS OF MODESTY

“True modesty is a sentiment which springs not from indifference or aversion to the sexual offices, but from a delicate and reverent appreciation of their value and sacredness.”

—IMMANUEL ZUGASSENT.

Every girl wants to be modest. It is a moral quality which she looks upon with reverence. She has been taught that it is an attribute of the womanly woman. And in so far as modesty signifies purity in thought, word and deed, she is right in her endeavor to be modest. Yet a difficulty arises here. Some girls let others decide for them what this purity is. They do not ask the question of their own hearts and minds, but put the query to and accept the answer of others. But you say, doesn't purity mean the same to every one? No, it does not, because no two human beings are exactly alike in their modes of thought, and until you look to your ownself for a definition of purity you will never get one that will be alike satisfactory and faithful to you.

Purity in thought, word and deed! Doesn't that mean that you are to look at natural things in a natural light? Doesn't it suggest that you talk

about them and think about them correctly and rationally? There are some girls who blush and look indignant if they see a mother nursing a baby. There are some who avert their glances rather than look at a pregnant woman. There are some who become angry if the conversation turns upon the subject of the creation of human beings. And all this because they have been immodestly taught that these things are not modest. Not because that in their own hearts and minds they find them so, quite the contrary. The divine instinct of maternity can not be crushed by prudish dictums. And so, if you question any normal young woman you will find that she hopes that some time she will have a baby of her own and nurse it and experience the many marvelous joys of motherhood. Why, then, should she object to seeing a mother give the breast to her child? She does not feel ashamed at seeing a child drink milk from a bottle. Yet the first is a natural and the last a more or less unnatural act. The reply is easy, she is reflecting the unnatural conditions that hedge the education of our girls of to-day.

There is nothing more beautiful in the world than motherhood. Poets have sung it and artists have pictured it. Motherhood, that is the crown of womanhood, the pure, holy state that was consecrated

28 FROM GIRLHOOD TO WOMANHOOD

by the Virgin Mother. Why, then, may I ask, do you object to seeing a woman who is on the eve of becoming a mother? When you study botany do you hesitate to examine with interest the seed pod of a rose? Why then blush at pregnancy? You won't do it in the future, will you? Never again think that there is something about a pregnant woman to deprecate, for in truth she should be accorded respect, nay, honor. Prof. E. L. Larkin meant this when he said, writing of the respect that should be offered the prospective mother, "The gravid human uterus ought to be a precious object in the eyes of the people. Greater love, affection and honor, greater adoration, courtesy and esteem from everybody, ought to be given to the prospective mother."

As to the subject of creation. Isn't it queer that we may talk as we will of the making of pies, hats, houses, machinery; we may tell all we know in regard to the production of steam, electricity and light; we may speak of the way that microbes, germs and bacilli multiply, but we are taught that to allude to the manner in which a human being is created is immodest to a degree! Is it not true, however, that the immodesty consists in thinking the subject unclean?

Do you know that before the day of the bicycle it was considered immodest for a woman to show her

ankles. And that on a windy day it was difficult for a girl, if on the street, to hold her skirts down sufficiently to protect herself from being considered indecorous?

You are free from the shackles of this particular bit of prudery to-day because it was discovered that it was impossible for a woman to wear long, clinging skirts while riding a wheel. And so the short skirt obtained its vogue, and now on a rainy or a windy day a girl may expose her ankles without jeopardizing her character or feeling her cheeks flush with shame. Custom admits of the ankle being shown, and no longer are there frantic clutches at skirts when breezes blow.

No one is especially interested in the mere fact that the ankles are going to be on exhibition now and then. Hundreds of ankles can be seen whether the wind blows or not. It is only a question of individual taste as to how short the skirt shall be at any time now. Prudery has bowed to common sense, as it always must do in the long run.

Do you know that it was formerly considered immodest for a girl to take active exercise? The asinine prudes declared that it was just too dreadful for you to use your God-given muscles. Common sense again took up the cudgels in your behalf, and with the

30 FROM GIRLHOOD TO WOMANHOOD

usual result. To-day there is hardly a private school for girls without its gymnasium, and certainly not a college which is not so equipped.

Are you aware of the fact that ten or fifteen years ago college girls would only allow members of their own sex to be present at their athletic exhibitions? They then were acting under the prudish impression that it was highly improper to permit men to see them in their gymnasium costumes. But since basketball has become so generally popular, the girls have lost their silly squeamishness, and now they welcome the attendance of their brothers and fathers and friends' brothers and fathers at one of the contests. Common sense has removed the taboo from the bloomer.

Not so long since, and at a female medical institution which is under the auspices of one of the largest religious organizations of women in the United States, an informal lecture was given by a missionary who had just returned from Utah. She, the missionary, a widow with one daughter, was on her way to Washington to use her influence in unseating Reed Smoot, the Mormon whose presence in the Senate is objectionable to many. Her topic was Mormons and their ways, and her audience, embryonic women doctors and a few of the faculty of the institution. In

talking of life in Utah, she said, "Why, they speak most freely of certain things, even to children. The youngest child who goes to school is perfectly familiar with sexual facts which we think quite wrong for a child to know anything about. Matters regarding which we never speak (it is a fact that here the woman blushed) and seldom, if ever, think of," and her voice was lowered to a whisper, "they talk about quite openly!"

There was a sympathetic murmur of horror among the girl doctors at the idea that Mormons were so degraded that they did not think that sex matters were so essentially unclean as to be unfit for thought or speech.

But one girl's eyes blazed indignation at this view of the case, and after the lecture, when some of the others asked her if she had liked it, she replied:

"Frankly, I didn't like it at all. In the first place I think that any woman who regards sex in the same light as she did is perverted. And then again a woman who asserts that she or we never speak of or think about sexual matters, tells a deliberate untruth. We all hope some day to be married, and each and all of us have thought a great deal about the physical relation which begins with marriage, and I for one don't hesitate to say so!"

32 FROM GIRLHOOD TO WOMANHOOD

Don't you think that the indignant girl was really more modest and pure minded than those who apparently agreed with the lecturer?

It will be seen, then, that much of the conventional modesty is a will-o-the-wisp. Every girl will find in her own inner consciousness certain promptings which, if followed implicitly, will teach her true modesty, which is that purity of thought, word and deed which "hath knowledge yet is not ashamed."

Such a girl will blush where sex is referred to as an unholy subject, but not at the subject of sex itself. She will blush at the thought of degrading any part of the human body, but not at any normal function of the same. She will never be afraid to aid in public the mother with a child at her breast, nor will she be ashamed to extend to any pregnant woman, be she stranger or friend, the little attentions that are due to her. All hail, then, to the modesty of the truly modest girl.

CHAPTER V

THE MARVELS OF THE MYSTERIOUS INSTINCT OF SEX

“Sex contains all, bodies, souls,
Meanings, proofs, purities, delicacies, results, promulgations,
Songs, commands, health, pride, the maternal mysteries, the seminal
milk,
All hopes, benefactions, bestowals, all the passions, loves, beauties,
delights of the earth,
All the governments, judges, gods, followed persons of the earth,
These are contained in sex as parts of itself, and justifications of
itself.”
— WALT WHITMAN.

The sex instinct dominates all life. It is developed very early. It began to manifest itself when, as a little girl, you found it more pleasant to play with boys than with children of your own sex. It has continued to develop with your growth unobtrusively, teaching you to be gentle and generous, sympathetic and sweet-tempered, beautiful of mind, soul and body, because these qualities will make you more attractive to the boys and young men of your acquaintance. You will see, then, that it has been an important factor in shaping you mentally and physically.

All progress in art or science is the outcome of this wonderful influence of sex. It is much stronger in some people than in others, and the most perfectly sexed have done and still do the best work in the world. For the sex instinct does not expend itself

34 FROM GIRLHOOD TO WOMANHOOD

entirely on the propagation of human beings. It enters into and has an effect on every department of life. The poet and the philosopher, the merchant and the soldier, the student or the man of action are subject to its power as well as the lover and maiden, the husband or matron.

Before the time when it is wisest and best, or even possible for a girl to become a mother, she may cultivate this instinct and direct its growth. It will in this way be a source of the greatest good to her in the manner that has been indicated, namely, by prompting her association with the manly, the good and the true of the opposite sex.

But if a girl has been taught that the instinct is to be repressed until she is married, if she does not understand that it must grow and coincidentally develop with her growth and development, she will never be strongly sexed, or in other words she will never be a perfect woman.

Sex instinct is the incentive to creative acts of all kinds. The instinct makes a girl long to make something, to produce something, a doll's dress, an essay, a picture — it matters not what. She is best able to do some one of these things if she has the encouragement and co-operation of brothers, father and friends of the opposite sex.

In after life, when a woman is married, she finds that there are certain times in the month when she feels most keenly the desire to create physically. In the case of girls who have reached puberty there is a period of a few days in the month — it will be found to be just after or just before menstruation — when she is better able to accomplish any task that she has undertaken than at any other time. She can study better, she can work better. Girls and young women often wonder why they are on occasions seized with a desire to do certain work that they have long had in mind but have lacked the determination to commence. It is the creative principle within them that is moving them. And when the impulse so prompts it should be implicitly obeyed. At such seasons, too, girls will feel impelled to follow the vocation for which they are most fitted if they are called upon to earn their own livelihoods. It is well to remember and take advantage of this fact.

There was once a young woman teacher, a college graduate. She had been brought up to scorn housework, was engaged to be married, but used to declare that no one would find her wasting her days in menial tasks. These ideas were instilled into her from childhood up, and she supposed that she had imbibed them thoroughly. But once every month, when her

creative instinct was most acute, she threw aside the artificial barriers that had been placed about her real nature and cleaned house thoroughly and enthusiastically. With her face flushed and her eyes bright with happiness, her sleeves rolled up and her curly hair tucked under a cap, she seemed to be in her element, as indeed she really was.

When she married she began to keep house, and although she could have and always did have servants, she took the keenest delight in doing the more important work of the home herself. She was born with a talent for housekeeping just as truly as some girls are born with talents that fit them to be artists, teachers, dressmakers, writers or nurses. Your special talent will become apparent to you when your sexual instinct, being at its keenest, illuminates your mental vision, so to speak. Watch out for its promptings.

Your sex instinct will also show itself in a desire for association with the opposite sex. You will readily extend attention, sympathy, girlish counsel to your young men friends. It should be your natural inclination to so do, and by following it you will foster your budding womanhood. It will make you smile more sweetly, laugh more musically and heartily, and assist you in being more truly yourself.

It isn't natural for a girl to be too serious and sober-faced and unhappy. If she is so, it is probably because her sex instinct is being crushed. This happens when a girl is deprived of all society of the opposite sex. No matter how freely she is encouraged to play with other girls, no matter how much fresh air and sunshine she may enjoy, no matter what is done to make her well and healthy, unless she have those companionships of pure minded boys and young men, that Nature has taught her to desire, she will hardly become the bright-eyed, rosy-cheeked little woman that she otherwise would have been.

There is something, we will call it magnetism for want of a better name, which vivifies and enlivens all a girl's faculties and powers, mental as well as physical, which is brought into existence by association with the opposite sex in games and studies and work. If such association is encouraged, the young women who enjoy it will, when they marry and have children, find that the latter will be blessed with vitality, and intellectual and bodily powers. So you see, girls and young women, it is not for yourselves alone that you ought to understand the marvels and follow the promptings of your sex, but because you are likely to be called upon to bear children who will reflect the dominant characteristics of their mother.

38 FROM GIRLHOOD TO WOMANHOOD

Let me again say that others have no right to keep you in ignorance of sexual truths which it is proper for you to know. Also that it is your duty to obtain from every legitimate source undefiled knowledge of those organs and functions of yours that, even in your unmarried state, play such an important part in your life and around which, when you have a husband and a home, will center so many duties and responsibilities, hopes and fears, joys or unhappiness. Fortunate are you indeed if you have a mother who, untainted with prudishness, gives you that warning and counsel that a young girl so greatly needs and desires.

Edward Carpenter says in "Love's Coming of Age":

"Will the man or woman, or race of men and women never come to whom love, in its various manifestations, shall be from the beginning a perfect whole, pure and natural, free and standing sanely on its feet? A few such men and women have appeared, and besides teaching to those whom they could reach personally the beautiful relation of sex to love itself, they have taken delight in spreading that knowledge to help the unfortunate ones who could not get it except from books."

And so, whether you have had this teaching from

your parents or not, you need not be ignorant of facts in regard to sex life, for they are fully discussed in books by noble minded men and women whose motives are above suspicion.

CHAPTER VI

ACUTENESS OF THE SEX INSTINCT — LIFE'S GREATEST GUIDE AND PROTECTOR

“As true Freedom cannot be without love, so true love cannot be without freedom. You cannot truly give yourself to another, unless you are master or mistress of yourself to begin with.”

It is singular that anyone should doubt the significance of one's own feelings, isn't it? Yet it sometimes so happens. But only when one is confused by the advice of others as to what one should do or feel, such advice being not infrequently contrary to the promptings of our conscience or reason.

We have had commands laid upon us that are not hidden in mystic phraseology nor are they whispered to us in uncertain voices. They are fairly thundered at us by the masterful instincts of our bodies. Yet we oftentimes try to stifle them, more often ignore them, and instead, question fashion or conventionality, or society as to what we ought to do. Then comes the mental confusion alluded to. Just as a delicate, though powerful piece of mechanism, gets out of order by neglect, so our natural feelings or instincts, if long disused, become less and less acute,

until we are uncertain if we have any left us, so atrophied are they.

“What’s the good of following your instincts anyway, if they do not agree with conventionality?” asks a girl. That is a fair question. The reply is that because in the one case you are cultivating your true self, which will result in your happiness, and in the other instance you are making of yourself a kind of imitation girl, who can never experience the profound joys that come from the individuality born of the exercise of one’s instincts.

If you asked your instincts to guide you, what kind of boys and young men do you think you would like best? What kind of clothes would you wear? What flowers or perfumes would you prefer? Whom would be your favorite authors? What amusements would you favor? No one can answer these questions for you but yourself. The replies must come from you and you only, and you will be fully satisfied with them. Why then, if you are content with your own judgment in regard to these comparatively trivial matters, are you not willing to accept its decision about those more important problems that spring from your sex? Why must you ask others to pass on these last instead of listening to the dictates of your instincts regarding them?

42 FROM GIRLHOOD TO WOMANHOOD

The sex instinct, if strictly obeyed, will never let you be a puppet in the hands of some one else. It will make you sure as to whose society you like best, and will keep you from seeking the society of people who are not congenial or of benefit to you. Instinct may not always make for the greatest good to the individual perhaps, but it does insure the greatest good to the human race in general. Nature is not striving to make you alone happy. She is doing that which will result in the largest sum of ultimate happiness for humanity.

The "survival of the fittest" is at first glance an iron law. It may seem cruel to you that only those shall survive who are best able to. As a matter of fact it is a most merciful provision of Nature, for were it not for its eliminating influences, the world would soon be peopled by swarms of weak, sickly incapables. Don't you see, too, that the law makes you work out your own salvation and so assists in the salvation of your kind? It depends in a large measure on yourself, as to whether you are to be one of the "fittest." You are to follow your feelings, true, but if you find that they have been perverted by an evil heredity or improper current conditions of living do not obey their behests, but pause and reflect on whither they are leading you. Your natural un-

sullied instincts will never betray you. If you feel that you are being tempted to do that which it is not well for you to do, it is your instinct that is warning you that you are being swayed by questionable emotion and not by natural feeling. Heed the danger signal and the guidance of your instinct will reassert itself.

Girls are often led into engagements while yet in their early teens because they believe that which they hear people say in regard to the advisability of youthful marriages. Now, never let other people's ideas influence you about marriage. If you are only sixteen or so, you are hardly qualified to judge as to whether you ought to become engaged or not, or marry or not. But even then, nothing in the world on the part of others should bias you. If you are compelled to make a decision, however, consult your inward monitor.

Your instinct of sex if faithfully followed will direct you to mate with someone who is in harmony with you physically, mentally and spiritually. But as a girl's body develops faster than does her mind, it often happens that the first boy that she imagines herself to be in love with is her mate physically. She finds delight in his society, and wants to be much with him. If she has prudish and unwise parents

and friends, they will begin to ask, "Are you engaged? Do you intend to be? Do you expect to marry him when you are older?" And the poor, bewildered little girl will begin to wonder if that is what it all amounts to—this strange pleasant content which she feels when with her boy friend. Does it mean that she is in love? Left to herself she would not have come to such a conclusion perhaps. But the prudes who cannot bear to see two young people happy in each other's presence without imagining evil or suggesting marriage, have put the idea into her head that matrimony is the logical and indeed the "proper" outcome of her acquaintance with the lad. And so, lacking in experience and with but half fledged emotions, she has no way of understanding that a merely physical attraction is many degrees removed from actual love. But, incited thereto by the prudes, she may become a party to a premature engagement. When her instincts are fully awakened, she will find that love has nothing in common with the purely physical feeling. If she is married when she makes this discovery her lot is lamentable. The records of the divorce courts are records of self knowledge that came all too late.

Understand that the being true to your instincts doesn't necessarily mean that you are to be entirely

guided by any one of them without giving due consideration to the others. For if you are biased in favor of one you may be led into a position where you cannot give proper scope to the others. Ask any woman who has married happily at say, twenty-five years of age if she would have married the same man when she was sixteen or seventeen. The chances are that she was attracted in her girlhood by someone whom she would not find even interesting in those later years when self knowledge and feminine instinct go hand in hand.

“It is important,” says Edward Carpenter,—“and especially perhaps as things stand now for girls—that each youth or girl should personally see enough of the other sex at an early period, to be able to form some kind of judgment of his or her relation to that sex, and sex matters generally. It is monstrous that the first experience of sex glamour—the nature of which would be understood by a little experience—should, perhaps, decide the destinies of two people for a life time. Yet the more the sexes are kept apart, the more overwhelming does this glamour become, and the more ignorance is there on either side as to its meaning. There is no doubt that one of the advantages of co-education of the sexes is that it tends to diminish this evil. Co-education, games and sports

which are to some extent in common, and the doing away with the absurd idea that because Corydon and Phyllis happen to kiss each other sitting on a gate, they must therefore live together all their lives, would soon mend matters considerably."

Your instincts will guide you and protect you, if you only give them a chance to fully develop before you entangle yourself in either an engagement or marriage. Precocity in regard to the relations of the sexes is one of the most fruitful causes of personal unhappiness and national decadence.

CHAPTER VII

HOW THE POWER AND ACUTENESS OF THE SEX INSTINCT CAN BE DEVELOPED

“The powerfully sexed woman has possession of powerful magnetic qualities, keen intuition, attractive force, and beauty, for all of these spring from the first common origin — well defined sex.”

—EDWARD CARPENTER.

“She is a perfectly sexed woman.” There are no words in the English language which can suggest more definitely the picture of a woman who has a superb yet exquisite physique, a broad receptive mind and a sweet and sympathetic soul.

For the sex instinct is not alone related to things physical as has been noted before. Indeed, that woman is poorly sexed, who has no evidence of it except in her body. If she has not cultivated it in other respects, she is not attractive to many men, any more than is that otherwise admirable woman who, while training the intellectual side of her nature, has neglected to let her physical person express a perfect sexuality.

When a girl wishes a good muscular system what steps does she take to secure it? She brings her body into as perfect a physical condition as she can, by means of proper diet and exercise. Her strength

gradually increases. To-day she may be able to lift only ten pounds, next week it may be twenty, and the week after, thirty. At any rate her muscularity is increased in proportion to her general health and the use that she makes of her initial strength.

For the perfecting of the sex instinct then, you must first see to it that your health is good. Next exercise your mind in thinking wholesome, elevating thoughts. Anyone who is interested in the question of sex will understand the close relations between its physical, mental and spiritual aspects. For one must be in general, mental and spiritual health to perfect one's latent sexual powers and influence.

There is no girl living who has not some sex instinct, however weak. This instinct she must cultivate and exercise. Its growth may show itself at first in a desire to be a little more than usually affectionate to her father. It may make her want to be more helpful to her brother. It may make her wish to put a pink rose in her hair so that she may be more attractive in the eyes of a young man friend. Whatever sex instinct you have, use, for you cannot acquire more until that which you have has been cultivated. Nature does not give added power of any kind to one who refuses to put into action that which he or she already possesses. If you are not

strongly sexed, you can just as readily develop a beautiful, strong sexuality by appropriate means as you can cause your biceps to enlarge by proper exercise.

Don't be discouraged if there are at first, few and cold responses to the little thoughtful acts which your sex instinct prompts. Remember that the love which is the ~~fruit~~ fruit of sex instinct, does not grow by what it gets, but by what it gives to others. Although the return is not the important part of the matter it is always sure to come in time. Keep on doing the little things you feel impelled to do, in a quiet, unobtrusive, loving way, and they will bear a rich harvest in kind in due season.

A young girl who had been kept from all association with boys outside the family by prudish parents, who thought that sex knowledge and sex feeling ought to be repressed, lavished all the ardor of her nature upon a brother a year older than she. This kept her sexuality alive and thriving, and when she finally escaped from her narrow home influences, she was physically blooming and full of vitality. Had she had no brother, it is impossible to say how far-reaching and disastrous would have been the effect of her sex starvation.

The separate education of boys and girls is greatly

to be deplored. The modern tendency to so train our girls that they think about the artificial rather than the real things of life is also most inimical to the instinct of sex.

Prof. Fowler says, "This hot house system must be remodeled. Let those who can trace out effects from their causes, think to what we are drifting; and let mammas remember that good food with plenty of exercise, less art with more nature, less toilet artificialities with more robustness, less study with more play, less paint with more oxygen, and less fashionableness with more womanliness, will render them incomparably more fascinating and every way better than they now are."

Too close application to study is one of the worst enemies of perfect sexuality. It cannot be too strongly impressed upon the growing girl and the young woman looking for college honors that there is something vastly more important in life than the mere amassing of knowledge. One may have learning in abundance, but if one does not know how to apply it practically, it is worse than useless. You had far better learn a little which will be of value to you than learn much for which you can find no use.

The young woman who goes through high school and college, straining every nerve to attain honors,

usually ends by losing her health. She had honestly believed that she was going to make a better woman of herself in some way by doing that which she did. And she failed utterly, physically and mentally. She can be neither a good wife or a good mother. She has lost that charm which comes alone from health, and without which she can never be united in truth or spirit to any man. She has sacrificed her most precious gift, her sexuality, to her pedantic ambitions.

The girl who lets herself be governed by jealousy, selfishness, envy and malice is another one who is imperiling her sex instinct. For it is only the good emotions which express it, and the more they are exercised and the more the bad ones are suppressed, the more fully will one develop into that "queen of the rose-bud garden of girls,"—a superbly sexed young woman.

CHAPTER VIII

ILLUSTRATED ANATOMY OF THE ORGANS OF SEX — THEIR USES AND FUNCTIONS — SOME THINGS A GIRL SHOULD KNOW

“But however things may change with the further evolution of man, there is no doubt that, first of all, the sex relation must be divested of the sentiment of uncleanness which surrounds it, and rehabilitated again with a sense almost of religious consecration; and this means as I have said, a free people, proud in the mastery and divinity of their own lives, and in the beauty and openness of their own bodies.”

That a girl may understand how to care for herself she must know something of the construction of her body. While it is true that she may learn at school somewhat of the anatomy and physiology of her spleen and lungs, stomach and liver, she will be taught nothing regarding those organs whose perfect condition is of such prime importance to the health and happiness of every woman. The allusion is to the organs of generation. That they are so completely ignored is due to the influence of the pruders who believe that knowledge is not power, but a thing of evil. Common sense and faith in Nature will convince any pure minded young woman that there is no reason in the world why she should not as freely understand the functions of one part of her body as those of another.

The external organs of generation in the female are the mount of Venus, the labia majora, the labia minora, the clitoris, and the opening of the vagina.

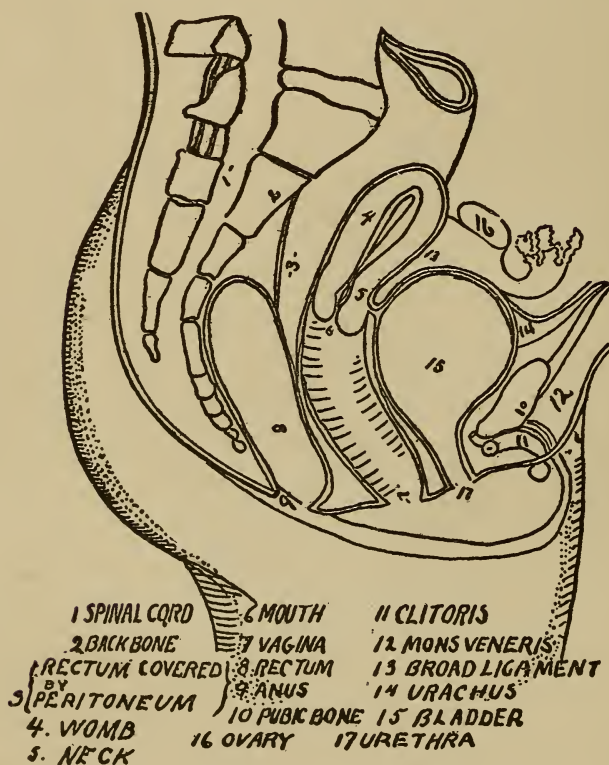
The mount of Venus is an oval eminence, covered at puberty with hair. The labia majora are two large lips, which extend downward from the mount of Venus. They inclose the labia minora or small lips which are two small folds of mucous membrane extending from the clitoris down the sides of the opening of the vagina.

The clitoris is a small and highly sensitive body partially hidden by the labia minora. There is not infrequently a small fold of membrane over the end of the clitoris which should not be there. Secretions may collect about it and cause nervous irritation, especially in the case of young girls. This is a condition very easily remedied by a slight surgical operation, and if there be any irritation thereafter a perfect cleansing of the parts which are visible will bring alleviation.

The hymen is a thin, half-moon shaped fold of mucous membrane stretched across the lower part of the vaginal opening, or sometimes almost entirely covering it. The membrane is occasionally absent from birth however, or it may have been broken by the strain of childish exercise, such as running, jump-

54 FROM GIRLHOOD TO WOMANHOOD

ing, and the like. Among the ancients and indeed many moderns, the presence of the hymen was looked upon as a sign of virtue, and on this account it was named after the god of marriage. But it is now def-



Outline Drawing of Female Organs.

initely known to be more often absent than evident in virgins, and it is sometimes present in women who have had sexual intercourse.

The vagina is a membranous canal about five inches

long, extending from outside the body up to the uterus. It is lined with mucous membrane which lies in folds and is flattened from before backwards.

Extending down into the upper end of the vagina is the uterus or womb. In the virgin it is pear shaped, about three inches in length and is situated in the pelvis between the rectum and bladder. The large portion of the organ is directed upward and forward. The small end extends into the vagina, downward and somewhat backward. It is supplied with a great number of arteries, veins and nerves. It has no attachment to bones, but is held in place by ligaments—bands of strong connective tissue. This is because its position has to change very materially when the uterus is performing the work for which it is intended, namely, the bearing and nourishment of an unborn human being.

On each side of the uterus is a small body called the ovary, which is connected to the uterus by two long narrow ducts known as the Fallopian tubes or oviducts. The human ovary, or egg, is developed in the ovary.

The human being is produced from an egg just as much as is a bird, the difference being that in the case of the latter the egg is expelled from the mother's body soon after it ripens, and its further development

56 FROM GIRLHOOD TO WOMANHOOD

takes place in the nest. In the case of the human being an ovum or egg is ripened once every month in the ovary, then passes into the Fallopian tubes and is carried to the uterus. Just how long it takes for an ovum to complete its journey through the tubes has not been definitely ascertained. In some animals it is known to take from three to five days.

The uterus after receiving the ovum passes it on, if unimpregnated to the vagina. If, however, the egg is fertilized by contact with the male element or spermatozoa, which are active forms present in the fluid called semen that passes from a man to a woman during intercourse, it begins to grow into a baby and is not expelled from the uterus until it is a fully developed child. The uterus is a very muscular organ, as its work of sending the little one into the world makes strong contractile powers very necessary.

The young girl who does not take enough active exercise to keep the organs in her pelvis in a healthy condition is laying the foundation for a miserable motherhood. There is no pain known that can compare with that which weak women suffer at childbirth. And if the desire for motherhood were not so strongly implanted in a woman's nature, the untold agony which many mothers suffer would make them unwilling to ever give birth to more than one child.

The corset is also a deplorable cause of this sad condition among girls who attempt to assume the duty of motherhood, and for this reason every normal girl should abhor its use. All of the important organs necessary in child-bearing have decayed or else become flabby and weakened in a woman who has worn a corset, and the consequences are that child-bearing, instead of being as easy as the ever unfolding flower laying bare its seeds to the wind, causes excruciating pain and suffering. Let me warn my girl readers to beware of the corset as they would beware of a venomous serpent.

Much of the pain of child-bearing is unnecessary if due attention be given to health during girlhood. Besides keeping your muscular system in good order by exercise and your blood pure by simple food, remember, girls, that a perfectly poised nervous system is vitally important also. This means that you must sleep and rest sufficiently, that you must avoid over-study, worry of any kind, late hours, dissipation of every sort and that you must cultivate the things that breed sweetness of disposition, dignity of demeanor, and placidity of temperature.

CHAPTER IX

MENSTRUATION AND WHAT IT IS

“Woman is the more primitive, the more intuitive, the more emotional. To her, sex is a deep and sacred instinct, carrying with it a sense of natural purity.”

—EDWARD CARPENTER.

From what has been said in the preceding chapter the function of the womb or uterus will have been made plain to you. As intimated, it is designed by nature to be a “nest” or place of development for the fertilized ovum or human egg. In passing it may be added that out of the hundreds of eggs that ripen in the ovary of a normal woman during her lifetime only a very few serve the purpose for which they are designed. This apparent wastefulness of Nature is, however, the outcome of her precautionary measures against the dying out of the race.

The lining membrane of the uterus is rich in small blood vessels, and the egg will begin its growth by attaching itself to this lining, presuming that it has been rendered fertile in the manner already told. When the ovum passes down to the uterus without having been fertilized, as it does in the case of virgins and not infrequently with married women,

there is no use for the blood which has been prepared by Nature in the membrane to nourish the egg. And so the blood gathers and the consequent pressure in the tiny veins gets more and more till there is a break in their walls and the mucous membrane which covers them. Then the escaping blood is poured out into the uterus from whence it passes into the vagina, and so out of the body. With it are mixed minute pieces of the lining of the uterus. This process as described is what we know as menstruation. It is estimated that from four to five ounces of blood are lost at each of such periods. The flow on an average continues for four days or more. In healthy girls it is less than in those who are weak. As the action ceases, the uterus grows a new lining which, after a few days' rest, begins to thicken and fill with blood as before. The length of time from the beginning of one menstrual period to that of another is usually about twenty-eight days.

In temperate zones a girl begins to menstruate at about fourteen years of age. If her sexual emotions have been unduly excited by reading erotic novels, by indulging in irregular habits or so called mild dissipation she may menstruate younger than is natural for her and to her great disadvantage in every regard.

Medical men are yet in doubt as to what extent for evil the unnatural conditions of civilization have influenced the menstrual flow. It is known, however, that more blood is lost by those who live amid the intensely enervating conditions of city life than there is in the case of those women who reside in the country. The flow is also found to be greater with those who are clothed heavily than with those who dress lightly. These facts lead to the question as to whether menstruation would not be reduced to practically nothing if a woman lived under perfectly natural conditions, wearing no clothes whatever except during those seasons when cold made them necessary, she having the added stimulus of an out-of-door life. The discovery by an explorer of a tribe of savages living on an island in the Pacific where conditions just as those suggested prevailed, strengthens the theory that such a result would ensue. It was found that the women on the island never menstruated.

It often happens that the adoption of a plain and chiefly uncooked diet, the taking of daily cold baths, and such exercise as will build up the system in general tend to greatly reduce the quantity of blood lost at the menstrual period. It may be added that during menstruation certain changes take place in other parts of the body other than the sexual apparatus.

The breasts become enlarged and somewhat tender, there is a tendency to congestion of the skin, while dark rings develop under the eyes. Sometimes there is languor, nausea, headache, nervousness, irritability, sleepiness, loss of appetite, pain in the "small" of the back and a general sense of uneasiness and sickness. In such instances, which are all too common, there is something radically wrong with the sufferer's genital organs, usually the result of improper diet or tight corsets. The painful hints of Nature thus given, must not be ignored for if they are, nothing remains but an impotent and agonizing womanhood.

CHAPTER X

HYGIENIC CARE OF BODY DURING MENSTRUATION

“Health is the soul that animates all enjoyments of life which fade and are tasteless, if not dead, without it.”

—SIR N. TEMPLE.

If you have been careful not to overstimulate your nerves by excitement or weaken them by depriving yourself of your due need of sleep and rest; if you have kept out of doors a great deal, and have insured yourself fresh air while indoors; if you are a sensible little woman who does not fill her brain full of nonsense by reading too many trashy novels, the chances are that your system is in such good condition that there will be no trouble in store for you during menstruation.

If you have avoided the foolish, almost criminal, habit of stuffing your stomach at all hours of the day and night with candy and other deleterious things, such as heating condiments and rich pastry, your bowels and digestive organs will be in good order and free from the pressure caused by that excessive accumulation of waste matter which comes from eating substances such as those described.

It is very important for you to remember this. You see that the position which the uterus occupies between the rectum and bladder makes it very susceptible to the condition of the bowels, especially if the latter are overcharged. If there is any doubt in your mind as to whether the bowels are clear of clogging matter that should not be in them, you had better flush them thoroughly with warm water once a day for two or three days before you menstruate.

It is not uncommon for a girl on the eve of menstruation to feel much more hungry than usual. Satisfy this craving with food of the plainest and drink freely and frequently of pure water between meals. By doing this you will, to a very great extent, overcome the unnatural hunger in question and in any event will guard yourself against overeating. Some there are who, during the first or second day of menstruation, eat nothing whatever. Usually such a failure of appetite is a temporary fast inaugurated by Nature for helpful purposes. Even if your appetite remains with you, it is a good idea to initiate a fast on your own account for a day or so at the first indication of menstruation.

If you feel tired, stop all work, mental and physical, and rest yourself thoroughly. A woman's nervous system is such that the tension upon it increases

64 FROM GIRLHOOD TO WOMANHOOD

during the month up to a certain point when it is at its highest. This maximum period is reached either just before or just after menstruation when it falls rapidly, rising again to a second lesser maximum usually a few days after the flow of blood has ceased.

When your nervous force is at its lowest point, you may be very tired, irritable and altogether used up. If you then recognize your need of rest and take it, it may be that, in an hour or two, you will be greatly refreshed and your feelings in general will be much more nearly normal than they were before.

When the tension is at its highest, you will feel like doing a great deal of work. Whatever it is that you like most to do you can now do to the best purpose. Do not fail to remember and take advantage of this fact.

Learn to understand your nervous conditions and you can control your life much better. When the depression comes, as come it will, don't think that everything and everybody in the world is cruel, and that you are an especially badly abused little woman. Try to realize that it is your nervous system that is the thing that's out of order, and that the universe has undergone no change. And try particularly to control yourself for your own sake and the sake of others. Plan to be with those you love, and let their

affection soothe and comfort you, and before long you will be in harmony with the world and its people again.

After the flow has begun do not hesitate to take a tub-bath and local baths as often as necessary in order to keep perfectly clean. You will have to follow your own inclinations as to whether or not you can venture on a cold sponge or a cold plunge bath. To some they cause a shock to the system which stops the flow; yet others find them invigorating and as beneficial as they are at other times. But the old-fashioned idea that no bath should be taken whatever is utter nonsense. It is especially necessary for you to keep yourself spotlessly clean during menstruation. Inflammations of a serious sort sometimes result from lack of care of the body at such periods.

Do not wear a heavy napkin. It is unduly heating and unhygienic; it interferes with the free movement of, and causes pressure on, the parts involved. Wear smaller ones and change them frequently. Be careful not to adjust your napkin so that it is too tight. Linen is better than cotton, wears longer and, in the end, costs no more. It is more comfortable because it is more absorbent, and on that account it washes more readily.

If you suffer much pain during menstruation apply

cloths that have been dipped in hot water to the lower part of the abdomen. They should be as hot as they can be borne, should be wrung quickly and changed frequently. Drinking hot water is also beneficial. If the bowels are not perfectly active and clean try flushing them as before suggested.

Another way to obtain the benefits of heat is to take a hot sitz bath. This sometimes so relieves the patient that she will fall asleep immediately on getting into bed. Take good care not to chill yourself as you go from the bath tub to your bedroom or the good effects of the former may not only be lost on you, but you may be greatly harmed in addition.

Under no circumstances whatever take any of the patent medicines advertised to relieve painful menstruation. They all contain alcohol or some preparation of morphine or drugs which are most dangerous for you to use. They are never of benefit and invariably make for evil.

If you have always suffered at menstrual periods, try and get your body and your nervous system into a thoroughly sound condition, and the time will surely come when you will cease to dread the monthly visitation.

As to the cause of pain during menstruation, Mary Putnam Jacobi, in an interesting work on "The

Question of Rest for Women," says that it is often due to lack of perfect bodily development by proper exercise and to working too long in one position, which results in the pressure of one part of the body upon another, causing an interference with the circulation. In this connection she says, "The defects in the industrial or other work occupying our women lie, not in the degree of force required for its accomplishment, but in the prolonged session during which the force must be exerted, or in the constrained position it necessitates. Whatever posture interferes with the free return of venous blood, especially from the pelvis, is injurious to a woman. Hence, of course, long continued standing is not to be advised."

In either work or study you will accomplish more, and probably save yourself much pain during menstruation, if you learn to take occasional rests of a few minutes. Try the experiment and see if this is not so.

CHAPTER XI

PROPER ATTITUDE TOWARD MEN AND BOYS

"We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to nature."
—MARCUS AURELIUS.

A girl will notice a profound sympathy between herself and her father if both she and he are well sexed. A girl loves her father in a different way to that which she does her mother. Certainly not better, but differently. His caresses, his approbation, his counsel, are peculiarly dear to her.

The beauty of this sweet relationship of father and daughter will be marred in the minds of none but prudes, when it is understood that in it is an element which exists because of sexual differences. But it will be a great help to a girl to understand this thoroughly. It will show her that the expression of sex-kinship is good and sweet. She knows her companionship with her father has helped her, and if she thinks and understands aright she will realize that companionship and comradeship with any good men or boys will also aid her in many respects.

If girls were less afraid of themselves than they usually are, they would not miss so much of the sweet-

ness of life of which they are deprived by their conventional attitude toward the other sex. Don't think of a boy, your own brother for instance, as a creature outside of your life. Don't think of the lads you know at school or elsewhere as beings who are unable to appreciate the things you are interested in, and do not believe that the things they like are those that you wouldn't care for. It is not so at all. There is nothing that a young girl thinks or feels or does that a boy friend cannot share in, either by advice or sympathy or helpful deeds.

There is nothing in a young woman's life that might not be more complete and more satisfactory if she had young men friends as partners in it. And any girl or young woman who has not a father as a factor for happiness in her life will be fortunate to have instead a good, true friend of the opposite sex, older than herself, to whom she can turn for advice and disinterested affection.

No girl or young woman looks at life exactly as she should when she views it from the feminine standpoint only. She is inclined to trust too much to her impulses and emotions. A man, on the contrary, will bring his reason and judgment to bear on a problem of existence. A girl does things by intuition, a man acts on the deductions of experience. Working to-

70 FROM GIRLHOOD TO WOMANHOOD

gether, reason and intuition will strike the happy medium wherein is soundness and safety. Herein the benefit of male and female friendships.

The girl who ignores men and boys and has no association with them is liable to become herself that repulsive personage, a harsh, masculine woman. So does Nature revenge herself on those who ignore the laws of the intermingling of the sexes.

The girl who treats young men as if they were a different species from herself, who lies to them about her doings and about that which she thinks of them, who simpers when a man appears, and believes it to be the end and aim of her life to make her male friends wait upon her and minister to her fancies, is the effeminate girl, a creature who wearies and disgusts.

The girl who likes men frankly, who treats them as comrades who can help her and be helped by her, who is sympathetically interested in their pleasures and sorrows, is the feminine girl, the womanly young woman.

Helen B. Thompson, of the Department of Philosophy of Chicago University, recently made some interesting tests upon fifty students, half of the number being men and half women. Among the other questions that she asked them was this: "Which do

you enjoy most, the society of men or of women?" And a large majority of the men said that they preferred to associate with women. But most of the girls declared that they either had no preference, or else liked the society of their own sex best. Now, who ever saw a college girl who did not consider that a day without a man was a day wasted? Whoever saw any normal, healthy girl who wasn't having a better time of it, either at work or play, if there were young men with her? Why no one! And if Miss Thompson did for one instant think that these young women were sincere in their answers, she must have had limited opportunities for observation of the feminine nature. These girls evidently *thought* that they ought to enjoy the society of their own sex best, and this it was that influenced their answers.

Another question asked was whether the student considered herself or himself sympathetic and demonstrative in affection. More of the men so considered themselves than did the women, which does not prove by any means that men have the advantage in this respect. It only goes to show that the male students were not afraid of being credited with the qualities in question.

A girl who has had the perverted notion drilled into her that she "musn't like the boys," often treats

72 FROM GIRLHOOD TO WOMANHOOD

them with indirect indifference or direct disdain. Secretly she wonders and regrets that they do not seem to like her. Why, my dear girl, don't you know that what you do and say is the only guide that the young man has as to how you feel? And if you act as if you don't care for his company, you can hardly blame him if he shows that he doesn't care for yours. Don't be afraid to be friendly with young men friends and to let the gentleness and sweetness of your budding nature express itself as fully as it may.

Robert Louis Stevenson said, "To know what you prefer instead of simply saying amen to what the world tells you you ought to prefer, is to have kept your soul alive." That is a very good thing for a girl to remember in regard to her conduct. Find out what it is you are prompted to do by your pure young heart, and never mind what others tell you is the proper thing under the circumstances. Many of those people who pretend to believe in the "Divinity within us" are prone to go off and ask the Divinity within some one else for advice when they need it. Such people are the dead souls of the earth. Our human nature is really very sweet and generous and kindly if we will but trust it. You must remember that to each of us has been given a peculiar interpretation of life exactly adapted to our individual needs.

Do not accept, therefore, the ideas of anyone else as to what is best for you and refrain from imposing your idea of what is best for anyone else on others.

When you go with a young man to the theatre, who pays the bills? He does. I ask you "Why?" "Oh, indeed," you will reply, "it is the custom." True, but don't you think it a queer custom that makes one party shoulder all the expense? What is the basis of the custom? Why, the old-time belief that woman doesn't know enough to earn money for herself. The ancient tradition that woman is man's slave and had to have her pleasure dealt out to her by her lord and master precisely as was her food and clothing. That doesn't sound very agreeable to your twentieth century ears, does it, little woman?

Why should you expect a young man to foot the bills when he goes out with you any more than you would expect his sister to when you go out with her? If you are very good friends with a girl, and with her attend a matinee, you may pay the bills it is true, if you are much better able to do so than she, or you may let her liquidate them if she is the more fortunately situated than you are. But if both of you have about the same means you share the expenses. Is there any reason why you shouldn't do exactly the same when you are with her brother? None what-

74 FROM GIRLHOOD TO WOMANHOOD

ever. And if you do insist on bearing your part of the expense it will put you on a footing of equality and comradeship with him that no amount of theory or submission to the conventional will ever bring you. Girls are very often thoughtless regarding the money that excursions and pleasures cost young men. Nothing but bearing half the financial burden will make them realize just what the burden is.

Remember this doesn't mean that if a young man is well able to pay for everything, that he should not do so. Nor does it imply that if you are better able to do so than he, that you shouldn't pay the total of the bill. Won't your so doing make you unwomanly, you ask. Nonsense, my dear. Is generosity and kindness, the wish to give happiness and the desire to share your pleasures with a friend, unwomanly? You will hardly think so if you ask the question of and get the answer from your own heart.

CHAPTER XII

DON'T THINK THAT EVERY MAN WHO SMILES AT YOU IS IN LOVE WITH YOU

"The elements of joy lie under every hand waiting only the reaching out of that hand for their appropriation; and the will to reach and the ability to appropriate are required of every one of us with no exception."

There are many girls who deprive themselves of much that they might otherwise enjoy by the foolish idea that every man who shows them some trifling attention is in love with them.

They can't realize that a man may like a girl as a comrade without wanting her to be a sweetheart. When a girl shows a disposition to treat every male acquaintance of hers as if she thought him a suitor for her hand, men don't want to have anything to do with her. They feel that her silly egotism is liable to create all kinds of unpleasant situations for both her and themselves. They would rather never have her for a prospective friend than have her as a possible enemy through her proneness to misunderstand them. A man may like a girl well enough and enjoy her society more than that of other girls whom he knows without for one minute entertaining a thought of actual love for her. Let me impress this on you,

76 FROM GIRLHOOD TO WOMANHOOD

my dear girls, for a recognition of the fact may save you much unhappiness.

When a girl has this false idea regarding a man, the latter reasons that the best thing for her and for him, too, is to keep away from her. She might persuade herself that she was in love with him, he thinks, and make herself very miserable when she discovered that he did not love her after all. If she does not want him to love her, she may cause him much discomfort by misunderstanding his attitude toward her. No one can blame a man for reaching this decision in question when a girl is so foolish as to think that the smile on his lips or the kindly glance of his eye necessarily means that there is love in his heart.

Just turn the tables and see how you would like it yourself. When you receive a man's attentions with kindness, wouldn't you think him presumptuous to at once conclude that you wanted to marry him just because you had shown a little liking for him? Wouldn't you be sorry to have him spoil your possible friendship for him by suggesting matrimony to you when you had never given him any special reason to think that he was more to you than any one of the rest of the young men whom you know.

If a girl friend brings you some flowers, and tells

you that you are a dear, you don't conclude that she wants you for her one and only friend do you? You simply think that she entertains a kindly regard for you, and wished to give some expression to it. And her so doing pleases you, but it does not occupy your whole heart and mind. And you don't go around telling other girls about it, and making a tremendous fuss over a minor incident!

So when John smiles tenderly and presses your hand, smile pleasantly and frankly back at him. His action only means that he is a trifle lonesome or homesick or downhearted, and wants a touch of human sympathy. He doesn't for a moment intend to give you the impression that he is in love with you. Invite him home, and with the aid of your mother and father, your brothers and sisters, do what you can to dispel the blues that he doesn't wish to have, but which he has gotten for all that. Suggest a game of tennis or a row on the river. That's the kind of thing he wants, not a sweetheart.

The girl who is always expecting men to be her lovers murders the chances of their ever becoming such. For love by her is scared away before it has an opportunity to perch on their hearts. Of course there is such a thing as love at first sight, but cases of such are decidedly rare. And the girl who can't

78 FROM GIRLHOOD TO WOMANHOOD

accept a man as a friend for a day, will wait in vain for him to become a lover for a life. The rule of the game of hearts seems to be that the girl who does not look for lovers has the most of them.

But in spite of all this, there is no reason in the world why, in the case of your having a comrade of the other sex, you should not both do what you can to make the time pass happy when you are together. What if the happiness is only for a day? Isn't life made up of single days? String happy days together and you have a happy life.

Remember this, little woman, whether you be fourteen or twenty-four, there is always, for everyone, something to enjoy everywhere, and you had better take the commoner joys that life has to offer every day than to wait for and expect every day the rare blisses that life offers but seldom!

CHAPTER XIII

CHARACTER INFLUENCED BY WOMAN'S ATTITUDE TOWARDS THE OPPOSITE SEX

"The Modern Woman sees plainly enough that no decent advance for her sex is possible until this whole question is fairly faced— involving, as of course it will do, a life very different from her present one, far more in the open air, with real bodily exercise and development, some amount of regular manual work, a knowledge of the laws of health and physiology, an altogether wider mental outlook and greater self-reliance and nature-hardihood. But when once these things are granted, she sees that she will no longer be the serf but the equal, the mate and the comrade of man."

—EDWARD CARPENTER.

Some one says that character is what we really are, reputation what others think us to be. And while every young woman understands that her reputation is affected by her attitude towards men, does she also realize that her real and inner self is also affected? When a child is born it has that which people call a soul or an individuality or an indefinite essence, as the case may be. It is by the development of this mysterious something that we form character.

In the past it was thought doubtful whether woman had any soul whatever. And men made slaves of women and denied them the exercise of any individuality just on that account. The result was that women were weak and inane creatures of undeveloped body and stunted character. A girl be-

longed to her father till she married, and then she was supposed to become the property of her husband. That she really belonged to no one but herself did not seem to occur to her or any one. But women have for many centuries been learning, and although they do not remember the time when they were actually slaves as described, they still commemorate the ancient order of things by changing their names when they marry, and by putting on a gold wedding ring instead of an iron wrist fetter as in the dark ages.

And the fetter was welded to a chain that a married man used in order to prevent his wife from getting away from him. Elopements must have been difficult in those days. So you see that a wedding ring is the one material thing that remains to remind us of the days when a woman's position was that of a serf, a mere chattel. And as the idea of servitude becomes additionally abhorrent to women, as they realize more and yet more that they belong to themselves, they will refuse to wear even the wedding ring, because it helps to perpetuate the evil memory of what is dead and past.

The time may come, too, when women will retain their own names after they marry. As it is, many feel that it is just as unnecessary for a woman to

change her name when she becomes a man's wife as a man would think it to be to change his.

It is well that young girls should understand these things. For it takes an idea a long time to develop when it is contrary to established custom. And it is hard for a young woman to plan her life reasonably nowadays unless she has a clear understanding of much that it was once deemed inadvisable for woman to know. Such knowledge should be implanted in her at girlhood so that it may grow with her growth, and when she marries she will be in a position to put it into practice. Revolutionary thought of a rational sort about woman and her status is the hope and the promise of the sex.

If you are still under the influence of the old belief that woman is man's inferior, you will treat the young men you know as if you expected them to dictate the trend of your ideas and opinions. Or else your attitude toward them will be one of unvarying frivolity, because you don't think yourself capable of having opinions worth the stating even at second-hand. If, on the other hand, you realize that you are as separate and distinct and important an individual as any man living, you will assume an attitude of equality, while acknowledging that you have faults and failings which need the assistance of your com-

82 FROM GIRLHOOD TO WOMANHOOD

rades of the other sex to correct, and you will take the position of a helpful friend who has virtues and qualities which may be of service to your male companions in helping them to round out their existences.

Every good wish to you, little woman, in your efforts to get unto yourself a beautiful and womanly character.

CHAPTER XIV

PHYSICAL COMELINESS AFFECTED BY ASSOCIATION WITH THE OPPOSITE SEX

“A young woman’s magnetic qualities, her love, her emotions, her intuition and her sexhood are fostered by the companionship and friendly intimacy of a clean, characterful friend of the opposite sex.”

The illustrative case that follows is taken from real life, and is told in detail because it admirably emphasizes the effects of preventing the association of young people of the opposite sexes.

A woman came to a doctor’s office with her daughter, who was about sixteen years of age. The girl had been educated in a private school. Aiming to make her daughter a very clever woman, the mother made her devote all her time to her studies. Consequently she was not allowed to go to parties, dances, picnics, or indeed any place where she could meet male friends.

The girl had entered school when twelve, being then healthy and strong. Her parents had taken her from the public schools where she had played and studied with boys so that she need not have her attention distracted by them from her studies. All this the anxious mother told in answer to the doctor’s

questions. But the girl was sick, there was no doubt about that, and yet, as the mother declared, she had been so careful of her daughter. Day after day the child had become more languid, the bloom on her cheek had faded, and her once clear eyes grew more dull and listless. She walked with a lagging step, her head drooped, her chest was sunken. She could not apply herself to her lessons, nothing interested her, she was listless and apathetic. She ate very little and that with no appetite. Still she had no pain and never complained of illness.

The doctor listened to the whole story. Then he turned to the mother. "Madam," he said, "have you a good memory?"

"Yes, but why?"

"Do you remember when you were sixteen years old?"

"Very well indeed. I was strong and happy, although my mother never looked after me as I have always looked after my daughter."

"Were you educated as you are educating your daughter?"

"No. I was allowed to literally run wild. I went to school in the country till I was fifteen, and next to a village academy. I gave just as much attention to having a good time as I did to my school work. But

I made up my mind that my daughter should not follow my example, but instead should give her time to profitable things. That is why I have kept her at a private school or at home and not let her indulge in any girlish follies. But what is the matter with her?"

"I can tell you in a few words," the doctor replied. "She is naturally a well-sexed girl. She needs the stimulus of the society of boy companions. She ought to be allowed to follow her nature. By which I mean that she be allowed to know and see and mingle with young friends of the other sex. Otherwise she will become sexually starved."

The mother was at first indignant. Finally, however she began to think that the doctor might be right, and so agreed to act upon his advice. It took several months to bring about much improvement in the girl's condition, but in time she became her old bonnie self. When, a year later, the mother brought her daughter to the doctor again the girl was laughing, bright-eyed, rosy-cheeked, full-chested, and sweet to look upon. A complete transformation had been wrought in her. Her mental condition had also so improved that she enjoyed her school work, and the boy friends with whom she associated did not interfere with her interest in her studies.

It doesn't often happen that a mother is quite as determined as was this one to the end of depriving a girl of the magnetic stimulus of male society, but it does too often happen that girls see less of boys than is good for them.

Who is not familiar with the starved, sad countenances of the convent nuns, who blot the opposite sex out of their lives altogether. On the faces of these devoted creatures there is indeed an expression of spirituality, but do you doubt for a minute whether any woman with a sweet soul can better express that soul than through the medium of the exercise of the functions of the body as Nature intended and as God has commanded.

Nature has made her wishes manifest to us in the most unmistakable of manners. The girl who is compelled to repress the longings of her heart and mind for boy friends gradually loses her good looks. There is not one faculty of her intellect or one part of her body that escapes deterioration. Her hair loses its gloss and sheen, her complexion its soft beauty, her form has no longer the womanly plumpness which makes it so desirable. Even her voice is less sweet in timbre and less perfect in tone. A young woman twenty-four years old, once remarked with an air of pride, "I have never been kissed in my

life.” “She doesn’t have to advertise the fact,” said some one who had overheard her. “Doesn’t she know that she carries around with her personal evidence of an utter lack of those attractions that make men want to kiss their owners.”

It was sadly so. There is nothing in the world that can hide the fact when a girl is wanting in that magnetism which is born of a strong and perfect sexuality. There is no escaping Nature’s penalties or rewards in this respect. She wants the sexes to be much together, and the result of such commingling is a beauty of body which nothing else can bestow.

CHAPTER XV

PHYSICAL QUALITIES MEN LIKE IN A GIRL — THE MAGNETISM BORN OF HEALTH

“A woman capable at all points to bear children, to guard them, to teach them, to turn them out strong and healthy citizens of the great world, stands at the farthest remove from the finnikin doll or the meek drudge whom man, by a kind of false sexual selection, has through many centuries evolved as his ideal.”

Have you ever noticed the type of girl who gets the most downright admiration from men? Not the passing fancy that is forgotten in a day or an hour, but the kind of admiration that makes a man think of a girl when she is far away, the regard that makes him seek her society again and again, and be very proud of the fact that she is his friend? Unconsciously, often to men themselves, the qualities in a girl which appeal most strongly to men are mostly those which indicate that she will be a good mother.

In the several stages of the production of a new human being, there is a vast amount of nervous energy required. For the mother must transmute the food she eats into an organism with vast powers and possibilities, endowed with all the organs that make it possible for it to live and develop and flourish, and finally for it to help in reproduction. This takes

nervous energy, a great abundance of it. And the girl who, some day, is going to be a good mother will have a reserve fund of this same energy. People will say she is magnetic; they may not understand at all what it is that makes her charming, they may not realize that it means she is storing up energy so that she may some day give life to children. But they will be powerfully drawn to her, irresistibly drawn to her all the same.

Personal magnetism! She who possesses it has developed to the highest degree of perfection the charm which comes when every cell of the body is charged with that mystic, thrilling yet unseen force from which spring all manifestations of life. The girl who is "magnetic" as we call it, has the first and foremost quality which makes and holds admirers.

If you wish then to be admired by men, develop this personal magnetism, develop your life forces in all their most acute intensity. Acquire that delicate sensitiveness of emotional nature which is easily within your reach by perfecting your higher physical instincts through physical culture.

Men like to associate with intelligent women; they appreciate their refinement and wit, but a woman must also have the charm of physical magnetism before she can be really, truly and wholly loved.

90 FROM GIRLHOOD TO WOMANHOOD

It is the obvious duty of every intelligent girl, not only for her own sake, but for the sake of others, to nurture this force in all its acute possibilities. It will beautify her life, her personality, her capacities, as veritably as the sun brings gladness when it dissipates the gloom of a cloudy day.

After personal magnetism comes a beautiful form. Most people may think a beautiful face would be second, but it is not so. If you think, you will remember that actresses of little facial beauty are often extremely attractive just because they have beautiful forms.

The attractive figure is Nature's way of proclaiming that a woman has superior maternal capacity. This is shown first by a broad bosom and perfectly developed bust. The chest must be held forward and the shoulders back. This indicates full lung power, so that a woman will be able to make good, pure blood for her child. A well developed bust and chest not only shows that she will be able to nurse a child well, but it also indicates that she is the owner of a strong, healthy uterus in which to carry the child. Strength and health in one indicate it in the other also.

Phrenologists point out that the holding the head up and well back allows the freest circulation in the

love faculty which is situated in the back and lower part of the brain.

The next requisite for a good form is breadth in the lower part of the body, or a good pelvis. It is not entirely within the pelvis that the child is carried, for the uterus rises out of the pelvis further up into the abdomen after the first few months of pregnancy. But when the child is born a narrow pelvis may prevent the passage of its head out into the world. The lives of children are often sacrificed on this account. So a broad pelvis means that a woman will be delivered easily and without harm to the child.

The instinctive love of a full bosom and a broad pelvis led women a few centuries ago to adopt the corset. This did not, of course, give them a full bosom nor breadth in the lower part of their bodies, excepting by contrast with a too small waist, and by pushing out of their natural position the organs which ought to be at the waist line, some of them being crowded up and some down. And as they did not understand why they liked these particular evidences of beauty, they did not know that they were preventing the very thing that was at the base of their admiration—their desire to look like good mothers.

92 FROM GIRLHOOD TO WOMANHOOD

A perfect pelvis gives lines of beauty also to the hips.

Beauty of face is of considerably less importance than either magnetism or a beautiful form. But magnetism shows itself very largely in the face nevertheless.

The reason that we are too apt to assume that facial beauty is of the first importance is that it is often the only part of the body that we can know much about.

We have to judge of the texture of the skin and the purity of the blood by the face because this is the only part of the body exposed.

Every girl cannot possess harmony of outline, but nearly every girl can possess that which makes faces most pleasing and attractive which may be said to be physical wholesomeness, an appearance of health and internal cleanliness. The skin must be of that clear tint which gives it a warm, life-like appearance. The eyes must be clear, shining and expressive. The teeth must be regular and white and the lips of that red which indicates the purity of the blood that flows beneath their skin.

It is not so much the mere contour of the features that arouses admiration; it is their nobility or gentleness of expression.

The moulding of the features is greatly affected by

one's thoughts and environment. A girl who possesses all else that is essential to beauty, but lacks sweetness of disposition, will not for long have features that are to be admired. Pure, sweet, kindly thoughts always show themselves facially and produce a grace and charm that can be secured in no other way.

In other words, it is not so much the way your face is shaped, as how you "wear it." The most classical features wearing a sulky and sullen expression can never be called beautiful, while the very plain features of a girl whose face expresses a good, clean wholesomeness of character and a sweet and loving nature, will possess an attraction that is irresistible.

It has been said that the glory of woman is in her hair. Certain it is that a beautiful head of hair is an attraction which every woman strives for. The texture and gloss are of more moment than the quantity. If hair be fine and silken soft, with beautiful tints in it, no matter what its quantity, it is much more admired than is a great deal of coarse, dead-looking hair.

And after all is done and said as to the power of physical beauty, we must conclude that it has its origin in beauty of mind and soul.

CHAPTER XVI

MENTAL QUALITIES MEN LIKE IN A GIRL

“A creature not too bright or good
For human nature’s daily food,
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.”

— WORDSWORTH.

A great many people — women among them — imagine that men admire only those qualities in girls which help the latter to be good housekeepers and good mothers. The prospective husband is presumed to hanker after a mate that-is-to-be who shall prove thrifty and economical, patient and industrious, willing and untiring, in short a sort of better class servant. As a matter of fact the average man has a very different opinion as to what is requisite in the case of the woman who may be the mother of his children, but who may not be his housekeeper at all. In other words he doesn’t want to marry somebody who is only capable of being a nurse or a drudge. Neither does he desire to unite his fate to a something that looks like and has as many brains as a doll. A girl’s dimples can’t make a man oblivious to the fact that she is an ignoramus. Though her eyes shine ever so brightly, their so doing cannot compensate

for a dull mentality. Her lips may be adorably red, but if she can't use them for talking as well as for kissing, the kisses are less sweet and soon pall upon him. Prettiness doesn't pass current to-day unless it bears the signature of some degree of intellect.

The majority of girls know all this well enough, and with their knowledge of how to gain and preserve physical beauty has come the conviction that it alone, is of but little value to the possessor. If the beautiful casket in which man looks to find the jewel of mentality proves to be empty, he ceases to desire the first because of the absence of the last.

Formerly girls thought it highly important to know how to make a complexion paste or a concoction that would rid their skins of freckles. To-day they realize that sunshine and rain are the best beautifiers of their faces, and they are more interested in understanding the chemical changes which the sun has made in the pigment of their cuticle than they are in removing the results of those changes which are the dear little freckles.

A girl was bemoaning her "sun-spots" to her brother not long since. He, replying with brotherly brutality, said, "Don't you know that a man had a darn sight rather have a girl with freckles and enough mind to know what made 'em, than a milk-

and-roses face thing without brains enough to understand a chemical action when it is explained to her?"

A girl does not necessarily have to know all that a man knows in order to be interesting to him. That which is required of her though is that she shall have a capacity for sensible appreciation. If a man is interested in photography, for instance, and wants to tell a girl something about it, he may take pleasure in explaining the difference between two kinds of developers. But, when he has finished his explanation, he does not like to look down into a pair of sweet but intellectually vacant eyes. He much prefers to meet the gaze of a pair of sweet ones that are filled with some sort of understanding.

A girl who can only reply with a vague and occasional "Ye-es," when a man talks about his hobby, her microscopic mind being filled with visions of that lovely new dimity which she is going to have made up to-morrow, and is wondering whether it is best to have it trimmed with blue silk rosettes or fluted ruffles, isn't a very satisfactory sort of a companion. Not that a man doesn't want her to think about new clothes. He likes to see her in them immensely, and she has got to think about them before she can have them, but he does want her to be able to think about something else when the need arises.

There is a girl in New York City at whom people on the streets turn and stare because of her beauty. She dresses with great simplicity so as to attract as little attention as possible. She has great masses of pale gold hair, her eyes are an exquisite blue, and her face is a delicate oval. Her chin is perfectly moulded, and she has dimples in her cheeks when she smiles — but she doesn't smile often, and that's where the point of the story is. She is a dressmaker. She lives with a friend of hers who teaches school. One day a motherly woman, known to the teacher, stopped the latter.

"What ails the little dressmaker?" she asked. "Is she sick? She always looks so sad. She is such a beautiful girl that I can't help but notice her."

"She isn't sick," was the reply. "But if you are really interested in her and want to know what makes her look so unhappy, go and ask her. She will be glad of your sympathy."

The woman went, thinking perhaps she could help the girl. She found the little dressmaker busily sewing. She had on a kimona and her hair hung down her back below her waist in two heavy braids. She looked exquisite.

"Yes, I'll tell you," said the girl to her visitor, after some preliminary chat. "I am sad because I

have so much beauty and so little to balance it. You needn't be surprised that I speak so frankly of my beauty. I hear about it from every new friend I make and I can't be unconscious of it. But I hate it!" Here she burst into tears. "I'd give every hair on my head for some ability to think, to reason, to talk like other girls do. Yes, I know how smooth and fair my complexion is, but I sometimes think that it is like my brain. My teacher friend tells me that the gray matter of the brain gets creases in it when we think. If I only had the power to think as I want to, I'd be willing to have a wrinkle on my face for every thought that came to me."

This little tale is not fiction, but fact. If you knew all about the case and had seen the little dressmaker again and again temporarily happy with new admirers, and then noted how each one of them lost all interest in her because, as she herself admitted, "She had no brains to balance her beauty," you could sympathetically appreciate how she felt. Men love beauty and will eagerly seek it, but if they find that it is not reinforced by some amount of mental gifts, it tires them more than does sheer homeliness. It does not often happen though that a girl who has but few intellectual attainments recognizes her shortcomings. She usually finds men friends who are her mental

equals and so both she and they are, in a sense, satisfied.

Perhaps the one quality in a girl which is more attractive to a man than aught else is mental alertness. And just as a girl can't move quickly with lots of superfluous material in her body, so a girl can't be mentally agile whose mind is loaded down with trash. Your intellect is worth far too much to you, my dear girl, to warrant you in charging it with knowledge that does not bring you health or happiness. That, by the way, is a good test to apply to your thoughts in order to see if they are worthy of your thinking. Are they going to be a help or a happiness to you or some one else? If not, you had better dismiss them on the instant.

Some people use their mind as a glutton does his stomach. They take in anything that seems swallowable. Don't follow their example, but do as does the physical culture girl who has learned to eat pure food for physical health and to assimilate pure converse and pure thoughts for her mental health.

Another thing that men like in girls is absolute truthfulness. Those of you who do not respect the truth cannot secure the respect of self-respecting men. Learn to avoid exaggeration even of a trivial nature. You may not mean to tell untruths, but if

L. of C.

L. of C.

you get into a careless mental habit you may unconsciously aver that which is not so.

It has been said of late years that girls' interest in athletics has helped to make them more truthful. They have learned that it makes a mighty difference whether they report the exact score of their basketball team or that of a game of tennis. They have learned that a record for a half mile run is not something to be juggled with when telling their friends about it. They have been taught that it is unfair and unsportsmanlike to say that they know anything to be thus and so if they aren't sure of it.

And men know that the truthfulness of physical culture girls is a very happy addition to their already large quota of charms.

CHAPTER XVII

PERSONAL QUALITIES THAT MEN LIKE IN A GIRL

"Woman is the most moral element in all humanity."—COMTE.

"Men made the laws, but women the morals."—GUIBERT.

A man appreciates a girl who is helpful, one who takes pleasure in being of service to others. Her so doing means that she is kind, unselfish, sweet-tempered, and patient and he realizes it. Let us examine the desirable characteristics named in detail.

If a girl is kind she will never want to talk about another girl's shortcomings. She will not be ready to detect faults in her friends that escape the notice of others. Now there is nothing that lowers a girl more quickly in the estimation of a man than to find that she is ever ready to tell of Mary's ill temper, or Isabel's vanity, or Helen's ignorance. If she thinks that she can enhance her own charms by disparaging those of others she is vastly mistaken. Do you know that if you talk about another girl's qualities—be they good or bad—you impress a man with the idea that you have them yourself. And he always feels sorry for the girl you speak ill of, because he *does not believe what you say* about her.

He puts it all down to what men call "woman's spite." And instead of visiting you the next time he wants to call on a girl he probably goes to see her to whom you alluded so unkindly. For by your evil speaking you will have aroused his chivalry in her behalf. So be generous and sweet in your estimate of your girl acquaintances for your own sake even if for no higher motive.

The unselfish girl is one of the dearest creatures of her sex. In the first place she is a little gentlewoman, for the essence of true gentility is the effort to make others happy, even at the expense of personal deprivation. She is willing to aid, comfort and direct at any time and any person. If it is a question of her or her sister remaining home with mother who is sick on the night of the dance or the theatre party, she is the one who volunteers to do so. If, in the presence of a sudden shower there are not enough umbrellas to go round, she it is who with a laugh declares that she hasn't anything on that will spoil and seems to enjoy the incidental wetting. Her life is filled with small, sweet, unobtrusive services to others. And the beauty of her nature so stamps itself on her physical personality that she usually has a number of admirers of the more desirable class, for as you know, like attracts like.

The thoughtful girl is well liked. Not the long-faced, moody, dyspeptic girl, however. Dear me, no, that's not the kind of girl that is meant. But the true, thoughtful girl who can be the jolliest, happiest, most engaging little mortal in the world. She will always be finding ways to put those with whom she comes in contact at their ease. She won't laugh at the mistakes that people make. She will help others before the latter quite realize their needs and she will do so as if she liked to and not as if she thought she had to. She will put her heart into all the services, big or little, which she renders to her friends whom, by the way, she has by the score.

Men are very fond of girls who are gifted with sweet temper. This characteristic will endear a girl to her friends of both sexes. I know that most of you try to be good-natured when in the presence of a man anyway. But that is not sufficient. Dear reader, your true temper shows itself in a thousand ways that you little think of. No amount of gloss and deceit can keep a man in continued ignorance of your real self. If you are not innately sweet-tempered you will show that you are not, do what you may. Do you not know that your little brothers and sisters, your big brothers and sisters, your father and your mother even, will all bear witness as to what

your temper actually is by their attitude towards you? And men are ready to note the significance thereof. Indeed, they could not do otherwise but understand what the behavior of your relatives toward you indicated.

Don't get angry at trifles. Don't believe that things are done to purposely offend you. If you quarrel with a friend, be ready to acknowledge yourself in the wrong if sober second-thought shows you to be so. It pays so much better to cultivate sweet temper than bad temper that you can well afford to make the first overtures to reconciliation. Don't let a wicked and foolish pride control your actions in this regard. It isn't so bad to make a mistake, but it is very bad to refuse to acknowledge that you have made it. The sweet-tempered girl always keeps her friends because she is ready to forgive and forget or ask for forgiveness at all times.

Men like a girl who isn't afraid of being nice to people who happen to be in an inferior position socially or otherwise, to her. If you are so constituted that you can peep beneath the surface of conditions and see sweetness of mind and purity of soul in a house-servant as readily as you can in a grand lady, you are a girl whom a man knows will be a true friend to him and he will appreciate you as such.

Men are more natural in their daily lives than are women. They do and say what they really feel like doing and saying much more than do those of the other sex. Girls who have learned to be frank and unaffected have found that they made more and firmer male friends than if they had acted in the artificial manner of the average girl. Don't forget that a man has a touch of a baby in his make-up and so he will sometimes want you to treat him as if you were his mother. He will be delighted to have you tell him that he must or must not do certain things. Don't always expect him to be a "grown up." Whether he is sixteen or sixty, he will every now and then pretend that he is less than six and act as such. And whether you are sixteen or twenty-six he will at such times want you to play a maternal part to him. It will make a lasting impression upon him for good if you take him in one of these infantile and impressionable moods and teach him what your ideal of a man is.

But on the other hand there are times when a man wants you to look up to him and reverence and respect his opinions and ideas. A woman may learn how to do this without being in any way untrue to herself, even though she disagrees somewhat with his views of life as he is apt to express them at such periods. Be diplomatic and you will be happy.

Mrs. Almond Hensley says, "The woman who has learned when to baby a man and when to be a baby to him, has learned the secret of making a man what she will."

CHAPTER XVIII

A GIRL'S IDEAL MAN

"Neither social position or money should enter into the shaping of a girl's ideals regarding men."

"She who seeks happiness through money or ambition is as one courting slumber on a bed of rocks and briers." — FONTAINE.

Do not harbor the silly idea that you are fated to fall in love with a man who will make you unhappy because of his lack of desirable qualities. Some girls—mostly those whose heads are filled with absurd notions bred of a literary diet of inane and romantic novels—persuade themselves that they are doomed to a life of woe because of some magnificent villain who, in spite of his want of morality, has an irresistible personality. This is stupid vamping. It is true that if you allow your affection to root itself and bud and grow in the worthless heart of some bad man that you will suffer in consequence, but it is equally true that you can, early in your life, decide just what kind of a man you ought and intend to admire.

The man you will love will be that one who most nearly approaches your ideal, if you have such. If you have no ideal shape yourself one at once, for

your so doing will insure your falling in love with the right kind of a person, for the purity of your young heart will aid you in moulding your ideal aright.

Millet, the famous French artist, was once asked how it was that his grandchildren all looked like the pictures he had painted years before they were born. "Because," he said, "the children resemble their fathers. I taught my daughters to admire the kind of men I painted—because I painted men who were fine and true and strong, and of a certain physical type. Having these ideals before them, my girls made themselves the kind of women that such men admire. They could not fall in love with any other type of men. And so when the ideal men appeared in due season they could not avoid loving my daughters, for the latter were the physical and spiritual complements of their own feminine ideals." Therefore when you shape your ideal you must decide on what you too will be, and what your children are to be also. For the constant and vivid vision of an ideal will impose the obligation upon you of making yourself the woman who will satisfy him when he comes into your life.

If you desire a fine man physically for a husband, you must develop your health and strength,

endurance and vitality by every means known to you. If you want a man to love you who is well-developed mentally, you must not dawdle about the house reading trashy, yellow-back novels. You must learn to use your brains to advantage or else, despite anything you say or believe, you do not really deserve the love of your ideal very much—and you won't get it, even if you find him.

If you want a man to love you who is morally strong, you must be his counterpart morally. You must not be selfish or allow others to bear your burdens. You must not be too weak to correct the faults with which you may be afflicted. You must be able to say "yes" or "no" even if the so saying costs you that which you greatly desire.

It is a singular fact that a strong and continued desire for an object will in time breed the ability to acquire it. The wish that a certain type of man shall love you, will therefore make you willing to exert every power you possess to bring that love to pass. You will strive morning, noon and night to secure such a love. You will let nothing retard or discourage you.

But what kind of man ought you to thus desire? Let us picture him. He will have good lung power and so he will breathe deeply. This will endow him

with vitality and pure blood. He will hold himself well and his head will be carried erect. Do you know that a good chest indicates affection? Let your ideal have a broad, deep chest then. His eyes will be clear, his complexion indicative of much contact with cold water and fresh air. His breath will be sweet from a sound digestion. If his teeth are strong and white and of good size they betoken that he comes of sound parents and has a fine constitution. One's physical inheritance shows nowhere more plainly than in the case of the teeth.

Intuition, in almost every instance, where the woman is perfectly healthy and when the sex instinct has not been dwarfed by the corset or other vices, will guide in the selection of a companion, lover or husband. For the purpose of the elimination of the weak and the perpetuation of the strong Nature has implanted desires in woman which she intuitively follows. For instance, women, as a rule, love physically strong men. Fathers are known to impart more of the physical characteristics to offspring than does the mother. Women, therefore, instinctively and strongly desire men for their mates who are possessed of the physical requisites. The men they can love are tall, broad-shouldered, athletic, muscular and strong-featured. They feel a natural repulsion toward the

dwarfed and sickly weakling, made so usually by tobacco, liquor or other impairing vices.

Women instinctively love courage, prowess and force in a man. Throughout the entire animal kingdom the male is the natural protector of the female and offspring. Brave sons and energetic, strong-minded daughters descend from brave fathers, and therefore instinct leads women to crave courage in men. Women instinctively despise cowardice and sniveling and abominate bashfulness, which is a phase of cowardice and comes from lack of character, physical strength or from secret evil habits.

Women look for firmness and stability in men and despise the wabbling, procrastinating, undetermined "putty" man whose lack of clear judgment, steady purpose and strong resolve is usually the result of tobacco and other brain and character-destroying habits. Offspring derive perseverance, decision, back-bone and character chiefly from the firm father.

Women long for nobleness, magnanimity, dignity, majesty and self-command in the man they would love. All highly sexed men possess such qualities in common with the lion and other superb animals of the animal kingdom. Intuition engenders scorn within them for the man who lets himself down, makes himself mean, small and despicable. They despise the

man whom they can order, hen-peck, over-rule and subdue.

Women crave gallantry, consideration and forethought in him who, all through the animal kingdom, is the vested guardian, and caretaker of the female during the period of motherhood.

The final intuitional guidance that governs a woman's choice under normal conditions is that which makes her select a man possessed of powerful sexual vigor. Potential virility is even more necessary in the father than it is in the mother. In him the life-force is implanted. Weak, senile and declining men bequeath their weakness to their children even if the mother be strong, while strongly magnetized fathers indelibly impress their virility and inherent force upon their offspring.

If you are a decided blonde, a man of dark complexion will perhaps best suit you. But if you are a pronounced brunette select a blonde mate. If you are neither very light or very dark a man of medium coloring should be congenial to you. Yet after all there is no hard and fast rule in regard to such selections.

The vexed question as to whether a girl's ideal shall have moral and intellectual qualities which are akin to, or directly opposed to those of her own, is

one that has puzzled the feminine heart and brain ever since men began to woo and maids to consent. Yet, if you have but an approximate idea of the true meaning and principles of matrimony, the solving of the riddle is but a matter of a moment as we shall presently see.

The popular—but mistaken—belief in regard to the matter seems to be that a girl ought to marry a man who has nothing in common with her whatever. Thus, if you are spiritual, you are to believe that you should unite yourself with one who is eminently material; if poetical, with him who is practical; if thrifty, with a spendthrift, or, if you are a homebody with a man who is never happy unless he is on the gad. “Marry your opposite” is a maxim that is pretty nearly as erroneous as it is ancient.

Now the truth of the matter is that the essence of married happiness is distilled from communing tastes and interests. “And they twain shall be one flesh” is a Divine assertion that has a far deeper meaning than its mere words imply. Not only one flesh, should man and wife be, but one heart, brain and spirit. Not only two hearts that beat as one, but two souls that throb with the like hopes, desires and aspirations. Man and woman, when living apart, may be compared to the two halves of a sphere—imper-

fect and more or less useless forms. United, they become a perfected whole, ready to fulfill the mutual purposes of their creation. But if one half sphere be much smaller than the other, or if the edges of one be full of jagged irregularities, while the edges of the other are perfectly smooth, how can there be a union of them worthy of the name? Similarity, mutuality and congeniality are the three golden bands that bind those who are truly married. Lacking them, toleration gives way to indifference and that in turn to disgust. Look the proposition squarely in the face, dear girls. Let us presume that you, being gifted with a fair share of intellectual talent, have married your "opposite." Very well. But the glamour of courting days is gone or is diminished as it is bound to be, the honeymoon is over, and the novelty of your being addressed as Mrs. So and So has passed also. You are in touch with the duties and routine of real life and for you no longer are the dreams, trifles, fancies and excitements of your girlish days. So that you have to look to your home and your husband for recreation when you need it, consolation when you yearn for it, and inspiration when you desire it.

But! You have married your "opposite." So after a period of humdrum drudgery the very core of

your soul craves for the restful relief of a good literary chat or a magazine article, or a poem—anything to relieve your intellectual starvation. But John, being your “opposite,” will, after the evening meal, bury himself in the sporting pages of his paper or talk shop, or take a run round to his club. In any event he will do anything but just the thing that you want him to do, simply because, poor fellow, he cannot understand your mental needs in the first place and couldn't gratify them if he did, in the second. He and you have nothing in common you must remember.

If you have a strong individuality and your “opposite” husband is strongly individual also, the situation is fraught with much danger to both of you. Uncongeniality breeds dissension as surely as fire makes smoke. Now where the parties to a dissension are both possessed of much will power there may be a breaking but rarely a bending. And the graver the subjects around which centre the discussion the less likelihood is there of concession or retraction. A difference of religious or sociological or even political opinion between a strongly minded man and a similarly constituted wife may, for example, lead to the permanent estrangement of the pair.

Of course there are exceptions to every rule and

again the most perfectly mated couple may differ about unimportant affairs. But on the whole and to once more quote a Divine suggestion, "Be ye not unequally yoked together."

In any event try and centre your affections on a man who takes a cheerful view of life, who believes that the world is better to-day than it used to be, and who is on the lookout for good in his fellows rather than evil. For such a man is helpful to himself, to those whom he loves and to the world at large. He will be as true to you as to himself.

The man who looks you straight in the eye when he talks to you, who grasps your hand firmly and expresses himself modestly yet without hesitation after he has overcome his initial nervousness, will make a good husband. For the signs in question betoken that he is on good terms with his conscience, being, as he is, one of sincerity having a clean sweet soul.

Beware of the man who is shifty in his glances and uncertain in his hand-clasp. He has lost faith in the world, because he no longer deserves the world's faith, and incidentally he has lost faith in himself.

The ideal man is generous. This does not mean that he will spend money in a lavishly foolish fashion. Very ungenerous men often do that much to the end of gratifying their vulgar vanity. But the

truly generous man uses his money wisely although, when the occasion arises, he can spend it royally.

Find out how a man treats people with whom he comes in contact in business. Does he grind them down to the last penny? Does he forget that they are human beings with feelings and interests similar to those of his own? Or does he behave with consistent equity to all, including those who work for him if such there be? And, by the way, it's an excellent thing for a girl to ascertain what a man's employees think of him. A man may show his sweetheart a sham personality. He will show his workmen his real self.

Don't yearn for the love of a man who shines in society. The most desirable of men often fight shy of crowds and dislike the insincerity of conventional social life so thoroughly that they shun it as much as they possibly can. Men who are not fond of society are usually lovers of home-life and take the keenest pleasure in being with the one person whom they love.

Above all things do not make the mistake of thinking that money is as essential as the man. If he is the right sort, he can make all the money that you need, presuming that you are not cursed with avarice or ambition. Money does not bring happiness to a

wedded pair. If it did we would not read every day in the newspapers about this or that millionaire suing or being sued for a divorce. *Money does not bring happiness to a wife. But manliness in her husband does.* A manly man! That's the kind of mate your womanly young heart wants. See that you secure such an one.

CHAPTER XIX

SIGNS IN A MAN THAT INDICATE WEAKNESS AND EFFEMINACY

"The Creator has willed that there shall be masculine women and effeminate men—and only He knows why! But of the two, the invertebrate in trousers is the more unpleasant as he is the more useless."
—HENRY INCHCLIFFE.

Beware of a man with a weak, uncertain mouth. He will be of vacillating character, shiftless disposition and uncertain will. You want for friends only those men who are true and reliable, who know the powers and limitations of their own minds and can aid you in similarly knowing yours.

After your character is formed, and if you are a woman of strong individuality you need not fear to be friendly with even weak individuals of the other sex, because you can assuredly be of great help to them. But it is well to thoroughly know those whom you propose to help and those from whom you can properly accept help. And while you are yet a girl you had probably better make only those of the latter class your friends.

There is a famous doctor in Chicago who says that weakness of mind or body is more obvious in a person's poise than in anything else. However, one

120 FROM GIRLHOOD TO WOMANHOOD

may confuse mental, moral and physical weakness for all three or any one may demonstrate itself in the same manner. This is very interesting, and that it is strictly true you will find by observation. A man of weak will power, a man who is tricky, or a man who has consumption, walk in the same way; and each has a sunken chest and carries his chin thrust forward and downward. A man who is sensual and a man who has a poor spine will each have a hollow below the waist line while the lower part of the body is thrust forward.

A man of indifferent physique or a man who cannot decide a question of importance for himself will have knees which seem to knock together when he walks.

A man who doesn't hold up his head may be lacking in self-respect, or on the other hand, he may be absent-minded or suffering from nervous exhaustion.

There are other physical peculiarities due to mental or moral causes as well as physical weaknesses. Thus a man's voice may lack clear resonant firmness because he has throat trouble, wants confidence in his ability, or is an habitual liar.

A man's hand may tremble because he is overworked, or is an excessive smoker or has done something wrong and fears that you will find him out.

A man's face may be flushed because he is unused to the society of ladies, or has been drinking alcoholic beverages or is possessed of thoughts that he is ashamed to confess to himself.

A man may turn pale when he is addressed by a woman because his circulation is poor or through sheer nervousness.

A man may tremble so much when he sees you that his gait is uncertain, either because he loves you, or because he has spinal trouble.

Do you think that the man who is everlastingly talking of doing things but never does them, the man who persists in thinking of the future and won't get to work in the present, is the man to whom you ought to entrust your life and your heart, handsome and engaging though he may be? I do not.

So you see that physical and mental suggestions can't be said to be always due to physical defects. Yet for all that you may be assured that a man who has a bad complexion, a bad breath, a shambling gait and drooping shoulders is not the man who lives the clean life that you want your prospective husband to live.

Particularly would I impress upon you the danger of forming a friendship or perhaps intrusting your life and future happiness with the so-called moderate

drinker or smoker. Now, my readers, believe me, there is no such thing as moderate drinking or smoking. Both of these vices work in almost the same serpent-like, insidious manner. There is a fate that comes to every moderate drinker and smoker which, could he recognize its approach, would cause the sweat to form on his brow and fear to seize him.

Slowly but surely these two vices dull the sympathies and paralyze the affections. The nerves, as they endeavor to protect themselves against the poison, become sheathed in tissue and so hardened that their functional processes are performed only with great difficulty. You may not note the effects of this gradual change on the young man, but look at the dull, glazed eye, the phlegmatic, expressionless countenance of the chronic alcohol or tobacco sot. No life, no energy; but little intelligence there. He is apparently living but he is really more dead than alive. He is ready for the grave, but still he manifests life. As I said before, the young man may not show evidence of this gradual nerve decay within him because of his vigorous constitution and good health, but recall to mind the cruel unhappiness that is caused in thousands of homes of married couples because the husband who seemed full of love and tenderness a few short years ago, has lost the fine qualities

that are so necessary to permanent, satisfying love.

That, my girl readers, is the effect of tobacco and liquor upon the love of a man. Love that depends upon human sympathies, and upon the delicate poise of the nervous sensibilities. A man to love must be a man in every sense of the word, must thrill with nervous and vital power. No foreign poison should ever be allowed to dull the activity of his bodily functions. No stimulation must ever numb the delicate sensitiveness of his nervous organism.

I want every one of the girl readers who understand the full meaning of these words not only to recognize the danger that lies in tolerating tobacco and alcohol in any form, but I want you to fight this great destroyer of human love and happiness. If you have a father, a brother or a male companion, convince him that every drop of alcohol he takes and that every bit of tobacco that he consumes will help to steal just so much of his affection from you. Convince him that the habit is not only evil and unclean, but that it dulls and deadens his nervous sensibilities. It is impossible for him to retain his affections and high moral tone in all its original purity and strength if he is an alcohol tippler or a slave to the tobacco habit.

Now these men who do not live healthy, happy or

useful lives, may be very much helped by your example and advice. But wait until you have had such experience of mankind in general as will enable you to be sure of yourself before you try to aid them. And don't expect that a man is redeemed for all time when, under the influence of regard for you, he changes his life for a few months. Before you believe a man's statement that he is really reformed he must prove to you that he prefers a clean, pure life to his old recreations, friends and associations by shunning the latter for a long or permanent period.

CHAPTER XX

TEMPTATIONS THAT COME TO GIRLS — EFFECTS OF BAD HABITS

“Health and good estate of body are above all gold, and a strong body above infinite wealth. There is no richness above a sound body.”
—ECCLESIASTICUS.

To very many of you who read this book there will be no temptations to overcome in regard to your bodies, presuming that you have the needful knowledge of your physical beings. If, when you were yet young your mother or your father or your teacher saw to it that you knew just what was and what was not good for you, you will, in the interval, have made no mistakes about yourself. In that case, your body has never been hurt or injured by you or have you prevented it from attaining its perfect growth.

You may have heard from servants or playmates something about those things against which you have been cautioned. But if properly warned, you will have had no desire to do that which you have been told was so harmful to you.

There are however, girls, and these, it is pitifully sad to say, are in the majority, who have never had

given them a word of tender admonishment or of loving advice.

There are many of such who have never been taught the necessity of keeping every part of their bodies perfectly cleansed, and so, in their endeavor to allay the irritation resulting from accumulated secretions which should have been removed by bathing, have innocently learned the terrible habit of self abuse. The fault and the sin lies at the door of the parents or guardians of the victim.

In the chapter on the Organs of Sex, there has been given such a full description of them that you will understand right here what is meant. If around and about the labia and the clitoris, mucus and other secretions are allowed to gather there will of necessity be great discomfort. And any girl would naturally try to relieve herself. Thus she learns to touch those parts of the body which Nature has taken special care to put in a position where they need never be handled, excepting for cleansing purposes. They are acutely sensitive, and cannot be tampered with without resultant harm of some kind. One of the most grievous of the results of so handling them is this—that you feel you are doing something very wrong. At first you shrink from the idea, but by degrees you don't mind it. And when this condition

of mind becomes habitual you are on the downward path. The habit makes you shrink from your friends and your family, and impels you to think of yourself as something vile, unclean. You lack courage to attempt any reformation because you believe yourself too weak morally to consummate it. Failing to believe in your own moral power, you underestimate that of others, and you become cynical and pessimistic. Self-abuse, abusing yourself! Of course you would never have begun it had you understood its consequences morally and in other ways. For no girl wishes to harm her character even in her own estimation. But what does it do to you mentally? Well, among other things, it fills your mind with evil thoughts which keep you from concentrating your attention on any work that you have in hand. It distorts your views of life. You cannot think normally of love and marriage. Very often it creates an aversion to the normal uses of the organs of sex. And the terribly persistent hold which it takes upon a young life cannot be described. Even if you learned the habit innocently, so to speak, yet, when you came to see that it was a vile habit you may have tried with all your girlish strength to shake it off. Again and again you made the effort—and failed. Gradually your will power weakened, or

rather your belief in your will power did. And when you tried to exercise decision in connection with other affairs of life, you found that you could not do so. By degrees you developed into an irresolute and moral nonentity.

What has self-abuse done to you physically? It has taken the girlish bloom from your cheeks and left them a pasty white. It has stolen the crimson from your lips, and the brightness and sparkle from your eyes. It has given you indigestion, and tainted your breath. It has caused scorbutic attacks—the befouling of your complexion—which you have tried so hard to remedy. When you began to develop into womanhood, it was probably responsible for the pains you then suffered. Very often it leaves you with a childish body when you should have one matured and womanly. It halts the development of your features, and gives you the facial insignificance of childhood instead of the decisive and charming countenance of womanhood. Your voice never possesses the perfect quality and sweetness of that of a well-sexed girl. All of which means that you lack the charm of a normal girl, and therefore the ability to make any man love you with a love worth the having.

One of the happy facts in Nature is that we find pleasure in the performance of all the functions of

life. This is as true of the sexual act as it is of eating or drinking. But the act in question is the only one of our existences in which another human being is involved. If the pleasurable sensation incidental thereto is produced by yourself alone, there is no exchange of magnetism as there is when the act is normal and the consequence is that through want of reciprocity you lose a tremendous amount of vitality. Now you are not to have the idea that there is anything essentially wrong in sexual feeling, but only that its gratification in an abnormal way brings you terrible results. Nature has so ordered it that self-abuse destroys the body, and benumbs the mind so that she who should have been a bright healthy maiden becomes a poor unsexed apology for a woman.

CHAPTER XXI

HOW TO CURE BAD HABITS

"Habit is the deepest law of human nature. It is our supreme strength, if also in certain circumstances, our miserablest weakness."
—CARLYLE.

You have all heard the old saying about habit being a cable, of which we weave a thread every day. Well, it may be broken in just the way that it was made. That is, a little, a very little at a time. Do not be discouraged if you find that an undesirable habit of yours cannot be broken all at once. And be encouraged by the thought that as you gradually rid yourself of the bad habit, you may coincidently form a good one. Furthermore, the strength of the good one is going to be just as great as was the power of the bad one.

The best way to free yourself of an evil habit is to understand how it originated. If it came into existence through lack of cleanliness, give cleanliness your close attention. Wash yourself frequently with warm water and white castile soap, being careful to remove every morsel of secretion that gathers in or about your sexual organ. Be sure that you change

your clothing frequently, and that no part of it chafes your person. It is much better to wear open under-clothing than closed, as this allows of the free circulation of air around the body, and prevents overheating. Wear as thin clothing as you can with comfort, both winter and summer.

Deep breathing exercises will be of great value to you. You must understand that you have been in the habit of directing too much of your nervous energy and blood to one part of the body. Now you must learn to send it elsewhere. Practice the exercises given in the chapter on beautifying the arms, bust and chest. Running for short distances is also good. Have a special time of the day set aside for your exercises and do not neglect them. But if in the interval the inclination comes to you to do yourself harm, practice the breathing exercises forthwith and you will find that by so doing you will stifle the temptation.

You must pay especial attention to the cultivation of your will power. Have faith in your ability to do that which you want to do. Determine that you will not permit your mind to harbor evil thoughts. The greatest help in breaking a habit is to kill the memory of it and its debasing pleasures.

Do you know that you can absolutely control your

thoughts? You may not be responsible for those that insist on intruding themselves on you, but you are responsible for those that you give shelter to. Your brain will readily receive the thoughts that you teach it to receive. You have cultivated a certain part of your brain to an abnormal extent by thinking about and doing certain things too much. Now you must decrease the size of that overgrown part of your brain by not feeding it with the thoughts that made it what it is. You can rid yourself of any undesirable thought by turning your attention to some other thing in place of it. But have some definite line of meritorious thought ready which you may use every time that you are tempted to indulge in the old bad reveries.

One view of the case is that self-abuse is the natural result of prudish teaching in childhood. There is much truth in this. If little boys and girls were allowed to play together, unrestrictedly caress and kiss each other, as they always want to unhindered by the vulgar jests or harsh reproofs from unwise elders, it might be that the longing for sexual expression would in such ways be normally satisfied. But when there is no possibility of a legitimate outlet for the sexual emotion on the pure and natural lines indicated, it takes an illegitimate channel that

means ruin to the poor misguided child. This idea of the subject is of value as suggesting preventative measures. You have found perhaps that you do not care to associate with boys and young men since you formed the habit. Now pursue the opposite plan. Mingle with them as much as possible. Be entertaining and helpful, and find some way of making yourself of interest to them, so that they will seek your society. Let no shyness or remembrance of your sin stand in the way of carrying out your resolution in this regard. Then again, occupy yourself with something that will keep you with your family or friends. In the morning when you waken, get up at once. After exercising, take a cold sponge bath. When you become sufficiently robust try a cold plunge.

Pay attention to your diet. It will be a great help to you if you will adopt a strictly physical culture diet. Eat a great deal of fruit. Keep your bowels open. Don't take your last meal after four o'clock in the afternoon if you can help it. The best plan is to eat at about ten and again at four. This may not be always practicable for you, but adapt yourself as nearly as you can to these rules.

At night before you go to bed, have a short walk or, better still, a run in the open air, breathing deeply

while so doing. See to it that your room is well ventilated, and that the bed clothing is not too heavy. Centre your mind upon the purest and happiest things that you know of before you go to sleep and you will probably dream of them.

And now, my dear child, when you are beginning to break the fetters of the vice that we have been talking about, do not think of yourself with loathing and abhorrence. The habit is bad surely, but then you yourself are not the habit. A professor at Harvard College said, during a talk to young men on the subject of self-abuse, that he believed the self hate with which one who practiced the vice came to look upon himself did more harm than the habit itself. If then you stop believing yourself to be degraded beyond redemption the battle is more than half won! You must and should have confidence and faith in yourself.

Be patient and hopeful, and never for one minute doubt but that in the end, you will be victorious. And when the time comes that you are once more the complete mistress of yourself, having all the glowing beauty of healthy young womanhood, you will feel amply repaid for your struggle for freedom.

CHAPTER XXII

EVIL THOUGHT AND CONVERSATION MUST BE AVOIDED

"A girl who is pure minded, whose mother has won her confidence and trust, will follow more readily that mother's instructions and obey her than she will listen to the poisoning words of a viciously-inclined and mentally diseased companion."—DR. A. W. JACKSON.

A young girl cannot be too careful in her choice of friends and companions of her own sex. All of us have met that class of degenerated girls who are ready to think and talk of evil, who create a feeling of repulsion in those with whom they come in contact. Don't have anything to do with these. They should be religiously shunned for, corrupt themselves, they are apt to try to corrupt those who associate with them.

All that is good and sweet and true in a girl, unless she is of exceptionally strong character, will suffer by contact with the evil-minded. You cannot afford to take the chance of getting your purity besmirched. You cannot afford to risk contamination through the medium of the acts or words of others.

Girls who have never been taught that sex is a pure subject, have distorted and degenerate ideas regarding it of which they are actually ashamed, but yet which they want to confide to others. Say to them when

they try to broach the subject to you that you have no curiosity to satisfy in regard to such matters. You know about your body and what the functions of the different parts of it are. That is sufficient for you and hence you have no interest in their prurient notions. You, having been properly taught, look upon sex as something that is quite as normal as it is pure, and so you will not listen to any unclean speculations or theories regarding it. Say as much as this to them and you will find that no girl ever had to talk to evil acquaintances more than once in this fashion. You have advanced an argument in behalf of clean talking and clean thinking which they cannot gainsay and which make dumb their impure lips.

CHAPTER XXIII

SIGNS THAT INDICATE AWAKENING LOVE IN A MAN

"Love is the consummation of the highest ideals of the spiritual nature of man. Love 'seeketh not its own.' Love 'thinketh no evil'."—G. G. PENDELL.

"He loves me. He loves me not. He loves me!" You have sometimes, many times perhaps, pulled the petals from a daisy and waited, all anxiety, to see which way the counting was to end. For there is nothing in the world more fascinating to a girl or a woman than the solving of the problem as to whether "he" loves her.

When a man is a very, very young man, say, in his teens, it is not difficult to ascertain if he is, or thinks himself to be, in love with you. Under the influence of the tender passion he will develop a sudden interest in the details of his toilet, and the cut, color and "set" of his clothes become of tremendous consequence to him. His shoes will seem like ebony mirrors, the tint of his ties cause him much thought, he watches anxiously for tokens of a mustache and he refrains from onions while he indulges in perfumes.

His brother who is a little older than he will also furnish tokens of his fancy being "lightly turned to

thoughts of love," but in a somewhat different fashion. He does not wear his heart upon his sleeve quite as obviously as does the other boy. His signals of hope and longing, entreaty and desire are a sort of private code to be read only by the girl herself. If you are that girl he will treat you as a being set apart from all the world and made of altogether different clay to that of common mortals. He will probably become tongue tied in your presence when he most desires to be eloquent. He will find that his hands are dreadfully superfluous when you look at him, though he had never found them to be too many or too large before. He will wonder how his sister dare take such liberty as to put her arm around the waist of such a divinity as yourself, precisely as if you were just an ordinary girl. And it will take him a long, long time to find out that you devoutly wish that he wouldn't expect you to be so vastly different from other people.

But the lovers who cannot conceal their affection, those whose cases can be diagnosed at a glance, are not the kind that make girls lose their sleep. It is the man who is versed in a maiden's ways and moods that has to be studied with care to the end of finding out the meaning of the things which he does, or says or leaves unsaid. It goes without saying that there

are many advantages in being able to assure yourself whether a man does or does not love you.

In the first place, if he does do so and you can't return his love, you may save him much pain by tactfully letting him understand just what your feelings are regarding him. It won't be necessary to use many words in so doing. But you can tell him kindly and gently, that while you like and respect him—if you really do—that you do not think you can entertain for him any feelings except those of friendship.

In the second place the power to read a man's heart will enable you to tell when he is making the mistake of thinking that he loves you when he does not. For men often confuse a fleeting emotion with a lasting affection.

In the third place, your intuition will warn you when a man is trying to make you think that he loves you, when he really entertains no regard for you whatever.

A mistake that young girls too often make is in supposing that words softly spoken and eyes looking long and tenderly in their own are unmistakable tokens that a man loves them devotedly.

My dear girls, many men are made that way. Such individuals can't give an order to a pretty waitress in a restaurant without lowering their voice to a pitch

of tenderness and saying sweet things with their eyes. It means nothing at all to them. They act thus for the same reason that ducks quack—they cannot help it.

Then too, it does not of necessity mean that a man is much in love with you because he takes you out a great deal or calls upon you frequently. Before you jump at conclusions regarding such of his attentions ask yourself the question whether there is any other girl whom he could more conveniently visit than you. In small cities there are almost always several girls in a man's own set who are easily available for social purposes. But in a big city where a man is often living away from his youthful friends and acquaintances, it not infrequently happens that he knows but very few girls who are congenial to him on whom he can call when so inclined. And when the social desire seizes him it may happen that you are the most convenient person with which to gratify it. So that you may receive a deal of attention from him without his loving you the least little bit. Man is a gregarious animal, you know, and likes to flock with his kind, especially girls, and hence he's not going to stay at home or go out alone with men, you see.

But what is it, then, that indicates the presence of

a man's highest and purest and sweetest emotion—a true love? *His desire for your happiness, expressed in countless ways, that and nothing more.* Not the desire for you to recognize his love, not even a desire for you to return it, but only a desire to insure you lasting pleasures, sincere joys and the giving of ungrudging services on his part to that end. The man who really loves a girl will yield her to another if by so doing he thinks he can encompass her happiness. Unselfish devotion is the basis and token of true love. Such a love will make a man careful of your interests in every way. It will make him want to do the things that you like rather than those that he himself prefers. If he has a very strong personality he may in time teach you to appreciate and desire the things that he does, but he will never attempt to shape your tastes by persuasion or dictation. The desire on the part of a man to make that of himself which he knows you wish him to be indicates very emphatically that he loves you. Crime-stained men have before now been so influenced by their love for a pure, sweet woman that they have forsaken evil, atoned for their reckless pasts and have developed into admirable citizens. Again, the man who loves you will find in you those beauties of feature and form that even you yourself did not

dream that you possessed. So it will be that he will lavish admiration on what you say and do, when no one else notices that there is anything of moment in either one or the other. He will necessarily believe you to be the purest, sweetest, dearest little woman in all the world. He may not tell you so very often, perhaps, or rather his so doing will depend upon his temperament and his nationality. If he is of Celtic or Latin extraction he will be apt to declare just what he thinks of you many times a day. If he is Scotch he may never tell you at all, but his dogged tenderness and reverent manner will be sufficiently convincing. If he is of English descent and has got rid of some of the stolidity of his ancestors he may tell you so occasionally, and when he does he will mean it absolutely. If he is an American he will try to express himself by finding every day a new way to make you happy.

Don't believe that there is any love test which may be applied indiscriminately to all men. For each man is different from every other man, and so all love making, either of the spoken or unspoken sort, is tintured by the individuality of the lover.

But if all signs seem to fail and you are still in doubt as to whether a man loves you, what then?

Why, then, put the question to your womanly intui-

tion, and that will be more likely to answer aright than your reason, powers of observation or even your heart!

CHAPTER XXIV

THE ATTITUDE OF A GIRL TOWARD THE MAN WHOSE LOVE SHE DESIRES TO WIN

"In women men find beings who have not wandered as far as they have from the typical life of earth's creatures; women are for men the human embodiments of the restful responsiveness of nature. To every man, as Michelet puts it, the woman whom he loves is as the earth was to her legendary son; he has but to fall down and kiss her breast and he is strong again."

—HAVELOCK ELLIS.

If you want a man to love you, be yourself. Don't be a sham in any way or manner whatsoever. Don't try to make him think that you are anything in the world but that which you really are. That doesn't mean that you must not let your love help you to correct your faults. A girl's character is often transformed by the influence of a strong love. But don't disown or cover up your shortcomings; correct them instead. If you truly love, the thought that the one who is the object of your affection approves of this, or disapproves of that, will make it possible for you to attain a moral and intellectual plane to which you otherwise would not have even aspired.

Don't ignore the faults of a man, neither expect him to be without them. Be indeed very thankful that he has some. A girl wants to love a real, live

man, and not an impossible angelic sort of being. Yet for all that, it is as much your duty to try and correct his faults as it is for him to assist you in overcoming yours. But such correction calls for much tact and patience. Suppose, for instance, that the man you love is a confirmed smoker. Now don't nag him about the habit. Don't scold him or worry him. Nevertheless realize from the first that a man can stop smoking if he wants to, and if he doesn't want to he won't. So that his response to your endeavors to get him to cease will be even more a test of the sincerity of his affection for you than it will be of the strength of his will power.

The truth of the matter is, my dear girls, that a man who has the instincts of a gentleman apart from the promptings of a lover will never venture into the presence of a woman while reeking of stale tobacco smoke. Even the nostrils of a case-hardened, nicotine-pickled smoker do not enjoy the odor of deceased cigars, pipes or cigarettes. Yet the alleged lover will not hesitate to come to the sweet, wholesome young creature whom he professes to love with his lips yellow with nicotine juice, a breath of foulness, stained nails and fingers, and clothing exuding a stench most sickening. And he feels hurt if she shows some signs of physical repulsion when he attempts to take

her in his arms and press his loathsome lips to her untainted ones.

Don't be afraid to tell such a lover, if you have one like this, that he is making himself repugnant to you physically by his habit. If he departs in a rage and doesn't come back again, congratulate yourself on having got rid of somebody who valued your affection less than he does a cheap cigar or a packet of cigarettes. His love for you was probably worth just half on this basis of comparison. Girls who are clean in habit, body and mind have a right to insist on similar modes of cleanliness in their friends, sweethearts and husbands. Remember always that men will only come up to such standards as their women require of them. Women to-day are, as a rule, more cleanly in their habits than are men, for they do not smoke, get drunk, or indulge in other vices, largely because men will not tolerate such habits. Men hold women to a high standard of acts and behavior, while women allow men any standard which they choose, and accept them nevertheless. However, there are not wanting indications that the old order of things in this regard is passing away with the assertion of the independence and individuality of womanhood.

When you begin your missionary work with him

and after your preliminary frank avowal of your dislike for stale tobacco odors, talk the subject over in a spirit of comradeship. Show him that smoking is harmful physically. Dwell on its evil influence on his nerves, and tell him that it takes far longer to repair the nerve tissues of the body than tissues of any other sort. Point out to him that no man who smokes can ever be as good a father as a non-smoker, because his children are robbed of nervous vitality before birth. Appeal to his affection for you if you will, but — stand your ground. As has been said, if he prefers to leave you rather than his tobacco let him go, and be thankful. He puts the same estimate on you as did he in Kipling's poem who was called upon to choose between cigars and his fiancée. His conclusion was:

“A thousand superfluous Maggies are willing to wear the yoke,
And a woman is only a woman, but a good cigar is a smoke!”

If you want to win a man's love never show jealousy when he admires other women. Remember that you do not monopolize every womanly attraction, no matter how charming you may be. Every man takes pleasure in seeing beauty in any woman who possesses it. So let your friend or admirer talk unchecked by you in regard to the grace and symmetry of other girls. Sympathize with his appreciation of

beauty. Call his attention to a head of hair on another girl of a tint that you know is especially pleasing to him. Look for him to enjoy the brightness and glamour of a woman's eyes, whether she be your dearest friend or the reverse.

Talk over the facts of life without fearing that he will think it wrong of you to do so. A man is quick to respond to your purity of word and purpose if he is himself pure, and he will admire you all the more if you show that you are not afraid to acknowledge the importance of a discussion between men and women of the things that most vitally concern them.

Don't expect too much of a man in the way of conforming to conventional rules and regulations. Don't make him call on you regularly once or twice a week, but let him do as he pleases in that and other regards. If he comes to see you when he feels so inclined, you may be sure of his being good company on such occasions, but if you hold him to a hard and fast rule as to how often he must come it will sometimes happen that he calls when his inclinations prompt him to go elsewhere, and he may not in such instances understand why he does not have the good time with you that he usually does. The experience often repeated may in the long run make him love you less.

Don't talk worry to a man. Don't say that you are

worried lest you lose your car, or be late at the theatre, or fail to get seats at a lecture. Don't look after those things that fall to the lot of a man to attend to, unless he, being your escort, is remiss in his duties or lacks sense of time and location. It does sometimes so happen. A famous lecturer in New York acknowledges that he would never be able to keep an appointment unless his wife remembered where and at what date and hour he is scheduled to lecture. She finds out how he is to get to his destination, and relieves her husband of all thought as to other details of the engagement.

When you have an appointment with a man for a certain hour keep it. Don't make him wait for you. Men don't like girls who are invariably fifteen minutes overdue.

Never try to pique a man by flirting with other men. *No nice girl ever flirts.* Remember that. Flirting is trying to make a man believe that you care more for him than you really do. It's all right to accept legitimate attention from men friends of your acquaintance and have an honestly enjoyable time with them, but that is quite different from flirting. It is a despicable thing to try to make one man jealous by kindling an affection in another's heart which you cannot and do not intend to return. Moreover,

150 FROM GIRLHOOD TO WOMANHOOD

every intelligent man sees through your ill-concealed intentions and, instead of making him jealous or more vigilant in his love toward you, he will hold in contempt the smallness of your act and, if he is high spirited, you will lose his affection instead of strengthening it.

There is no man, however careless he may be of his person, who does not admire neatness and daintiness of dress in a girl. Not that you need to dress fashionably or have many clothes, but those that are yours should be kept in good order. A soiled petticoat or a dress skirt with the braid coming off, an untidy shirt waist or ruffled hair will, any one of them, often nip in the bud what might have otherwise been an affection worth having. It is not hard to ascertain from a man's own lips what kind of a woman he admires. The average man is always ready to talk about his likes and dislikes, and by means of a little clever questioning you will be able to find out the characteristics of your sex which are most attractive to him. If you are entirely different from the kind of woman he likes, don't spend too much time in making yourself all over, so to speak. Life is too short for that kind of thing. Somewhere, be assured, there is a man who will like and love you very much as you are. Thus I do not advise you to try and develop a faculty

for music if you are by nature utterly lacking in it just because a certain man loves music. You have qualities that perhaps could be easier developed and to better purpose that another man will duly appreciate. Cultivate those qualities and faculties that you feel that you are richest in, and some day you will find that they are just those that will attract the man whom, above all others, you desire to win.

CHAPTER XXV

HOW A MAN CAN BE INSPIRED BY THE GIRL WHOM HE LOVES.

"That a new code of manners between the sexes, founded, not on covert lust, but an open and mutual helpfulness, has got to come is obvious enough. The cry of equality need not, like a red rag, infuriate the Philistine bull. That woman is in general muscularly weaker than man, and that there are certain kinds of effort, even mental, for which she is less fitted,—as there are other kinds of effort for which she is more fitted—may easily be granted, but this only means in the language of good manners, that there are special ways in which men can assist women, as there are special ways in which women can assist men."

—EDWARD CARPENTER.

The responsibilities of womanhood are growing slowly but surely. The "eternal feminine" has become more nearly man's equal physically and mentally and, coincidently, she has obtained more power over him. She has always recognized the fact that she could bend him to her wishes when the iron of his will became as soft as wax and as easily moulded by being subject to the flames of love.

But in the days that were, woman used the knowledge of her power very differently to the manner in which she now does. Ancient records seem to indicate that she loved to set men by the ears, princes against princes, kingdom against kingdom. She joyed in the tournament, where steel-clad knights charged and hacked and slew and were slain for her

amusement and in her honor. Cavaliers rode to death with her name on their lips and her glove in their casques and she was pleased thereat. Helen of Troy, Cleopatra, Mary Queen of Scots—the list is a long one. In those days it would seem that instead of going to a matinee or a dance, the average woman who needed recreation started a duel of two or a war that involved nations. And she usually began the trouble by appealing to the love or jealousy of one or more of the combatants.

But as woman advanced forward to the place which Nature has meant her to fill in this life, her influence became more real and tender and beneficent, and to-day is measured by the strength and sweetness of her womanliness. She knows now that her influence is not a something which she will but rarely if at all exercise during her lifetime. On the contrary, she knows that its power is in being every moment of her existence and, if she be a true woman, for good at that. She knows she need not rob a man of reason through his passion for her, in order to influence him. She may keep him a sane and reasonable comrade, whose loving friendship for her is a part of his life, helping him in many and varied ways.

Woman is no longer the power behind the throne.
SHE IS THE POWER AT THE SIDE OF THE

THRONE. Her attitude of servitude has been replaced by a position of equality. Not blindly and dumbly, but with clear sight and ready lips, does she now inspire man to do his best, such inspiration being one of the greatest of the factors of his life. If a girl or woman wields her power wisely, the man who is influenced by it does great deeds, and the world is the richer because he has lived. If a man lacks the stimulus of womanly love and friendship, however, the powers that he may possess too often lie dormant and useless. Many men have lived and died without giving to their kind anything of value, not because they wanted physical and mental gifts, but because they lacked a woman's influence to vitalize them.

Don't think that you have got to be in long skirts with your hair coiled on the top of your head in order to exercise womanly influence. You may be a mere slip of a girl, with flying curls and short dresses, and yet have much to do with the shaping of a life for noble purposes. Every womanly girl is lovable long before anyone has asked her to share her life with him, and hence it is that she has boy and young men friends who love her.

Before she has chosen him to whom the great love of her life is given, she will love many who are in need

of her to round out their existences on lines of happiness and usefulness. If you realize this, you will assuredly exercise your womanly power to good advantage. And it will bring you the sweetest, most enduring rewards of life.

Don't read this and think of it as a vague, indefinite statement that has reference to something that has to do with your future. *It is a power you possess to-day.* Then how are you using it? Ask yourself that question. Realize that a boy or a young man loves to have a girl or a woman influence him for good, and that he learns to love with a firm and lasting tenderness one who does so influence him.

The good that is in human nature is a far greater power than is the bad. If you understand yourself aright, you may call into expression the best forces in some manly nature every day. You can inspire a man to be generous and kindly, thoughtful and loving, strong and hopeful, true and loyal, or if you ignore or neglect your power you can let him sink to the level of mediocrity, and instead of being that which he might have been he becomes selfish and unkind, thoughtless and unloving, weak and doubting, false and shiftless. *Can you afford to let a man be less than the best that he might have been simply because you neglect to inspire him to be that best?*

Every thought, word and deed of yours when you are with a man can, if you so desire, be an inspiration to him. Just think what "inspiration" means — a "breathing in." A man therefore "breathes in" ideals from you. Whatever he sees you do and hears you say will have its weight with him. But will it inspire him? Will it help him? Do you know that when a man has done anything of a notable nature, be it good or bad, the world credits a woman with being the motive power thereof? Think of the bitterness of having been the woman to wreck a man's life! To have guided him into paths of evil! But think again of the woman who knows that her smiles or tender words or example have helped a man to great achievements. And a woman there always was, his mother, sister, a dear little friend or sweetheart, who was certainly the basis of his attainments.

There is a large co-educational university in Central New York where, a few years ago, a law college was established. In all the other colleges of the university men and women studied together the liberal arts, fine arts, medicine, architecture, science, etc. But in the law department and for the first two years no women were registered. The dean of the law college regretted this very much. He said that the men were careless of their personal appearance, used bad

language, smoked and drank and were harder to control in class. Finally he declared point blank that *they did not rank as high in their classes* as did the male students in the colleges of the university where were young women. So thoroughly did he regret the want of feminine influence that he wrote a personal letter to a young woman whom, he had been told, was thinking of taking a course in law, inviting her to register. The members of the senior law class hearing of this, also wrote her a letter through their secretary, to the effect that they wished that she would come to the college, as they realized that they needed the influence of the other sex.

It is a beautiful fact that a woman's mind and a woman's soul are as necessary to the inception of the great ideals and great enterprises which men hold and develop as is a man's physical stimulus necessary for the inception of the human being which a woman develops and nourishes.

CHAPTER XXVI

LIVES MADE MISERABLE BY A WRONG ATTITUDE TOWARD A POSSIBLE LOVER.

“More lives are wrecked by our misunderstanding others and by being ourselves misunderstood than by the cardinal vices.”
—L’FOSSIER.

The girl who hesitates to let a man see that she loves him for fear of losing her influence over him is guilty of a great mistake.

How is a man to know what your feelings are towards him except through your words and actions? And do you suppose that if you lead him to think that you care nothing for him, he will continue to pay court to you? How would you like it yourself? If one whom you secretly loved was apparently cold and indifferent to you would you be likely to disclose your affection for him to him? Don’t you think that you would be much more likely to conceal it? In such matters men are in no way different from women. A man must have some evidence that you appreciate his attentions or he will assuredly cease to pay them to you.

Many a likely match has come to nothing because a girl has not understood these things. Therefore

use discretion if confronted with such a situation.

Every man makes love in a different fashion. So then let a man express his individuality in his affection as he will. He is a puppet of a fellow who makes love according to story-book rote, rule and fashion. Don't think that a man who really loves you has to write notes, send flowers, buy books and bring you candy in the same way as does the hero in your favorite novel when courting the heroine. He may do all that, or he may do none of it, but in any event he will not restrict himself to the ways and means of any lover found in a story book or out of it.

It often happens that discord and misunderstanding between girls and their men friends arise from things of minor importance rather than from matters of much moment. A girl is apt to judge of a man's actions and manners from the viewpoint of conventionality instead of from that of usefulness, helpfulness and beauty. Remember, it not infrequently happens that that which is conventionally correct is ethically wrong.

Don't expect a man to understand you unless you sometimes explain yourself to him. For he will not be able to interpret you if he lacks experience with womankind. A woman often comprehends a man much better than he her, because of her powers of

intuition. But man is reasonable instead of intuitive, and so a girl's actions cannot in many instances be understood by one who insists on applying the rules of reason to them instead of those of the heart. When you see, therefore, that a man does not comprehend the why and wherefore of your likes and dislikes or if you observe that he is more or less puzzled by and likely to misinterpret you, explain yourself frankly to him. By so doing you will at least secure his regard where you might have lost a friend and possibly an admirer.

Don't ask a man to swear to you that he never loved any other girl than you. If he never has, let him keep the knowledge of such a calamity to himself. Do not insist on his advertising it. If he has not loved it is probably because he lacked the ability or the opportunity to do so, or of some misfortune upon which you have no right to turn the searchlight of your curiosity.

It may make a man lose all interest in or become exasperated with you to find that you insist upon knowing all about his past love affairs. Not that he does not want to confide in you. He probably does, but he objects to tell about them under compulsion. He will confess all in due season if you'll only give him time and let him see that you are not a ridiculous

child who is jealous of every other girl whom he has ever known or cared for. A man likes to talk about himself, and any girl may learn all that she wants regarding him by encouraging this propensity of his. Of course, he may be inclined to color the tales of himself just a little highly, but your womanly intuition will help you to understand what is the truth or non-truth of his narratives.

Don't make a mystery of your monthly sickness. When you are menstruating do not break an engagement with a man without giving him a sufficient reason for so doing, as girls sometimes do. Such an action is apt to make him think that you do not especially care for his society. Tell him frankly that you do not feel well enough to keep the engagement, but that you will be glad to have his company at some other time. A girl for the reason given often breaks an engagement so abruptly that the man thinks that he has offended her in some way. If you tell him honestly that you are not in your usual health, he will probably understand your meaning at once. A sensible custom observes in some European countries of alluding to the function in question with no more hesitancy than one does of sleeping or eating. Such a custom, it is hoped, will before long find a footing in this country.

Don't throw yourself at a man's head, as the expression is. Remember that he wants to do the courting, and if you deprive him of his privilege in this respect he is likely to go out of your life, and he will surely do so if he is a strongly-sexed man. For Nature has decreed that man shall seek and woman shall be sought. It is therefore a huge blunder on your part to attempt to reverse the order of creation. It is only a girl who has some masculine qualities that are far from attractive to men who exhibits a tendency to usurp a man's prerogative and do the courting herself.

CHAPTER XXVII

YOU MUST RISE ABOVE AND BEYOND THE ERRORS OF THE
PAST

“I hold it truth, with him who sings
To one clear harp in diverse tones,
That men may rise on stepping stones
Of their dead selves, to nobler things.”

— TENNYSON.

“ Can I ever expect to be happy ? ” This is a question which the girl who has once “ gone wrong ” finds persistently ringing in her ears. She sees her companions of her own sex with their lovers, she understands the sweet, tender confidence which has nothing to conceal that is established between the happy pairs, and the bitter tears of regret spring to her eyes. “ I couldn’t let a man love me and deceive him about myself,” she thinks, “ and yet if I told him the truth he might despise and certainly would leave me.”

Don’t be so sure about that, my dear, erring repentant child. Men are larger-hearted and of a more liberal spirit than women believe them to be.

“ But,” the unhappy girl will ask, “ do you mean to say a man would forgive a sin like that of mine ? ”

Will he ? The girl herself must decide that question. And it is decided by the way in which her sin

has affected her. If she has failed to forgive herself no man will forgive her. But when she has learned to see that one sin does not of necessity mar a whole life others will take that view of her case also.

Let us consider the situation. Suppose a woman does some beautiful deed of kindness. Has she the right to count upon that one good action giving her a lien upon the love and regard of her friends for all time? Do you suppose that if she stops being kind and sweet that people will continue to call her admirable and praiseworthy because of her single commendable action? Why, no. As, then, one good act doesn't make a good woman, so one bad act doesn't make a bad woman. Why, it is the acme of selfishness on your part to think about your one mistake all the time. You were meant to be a sweet, useful woman. You can't be such an one if you insist on groaning in spirit over the casual sin of the past. The present is yours and so is the future; the past is dead; let it bury itself therefore.

The great poet Shelley says:

"It is the dark idolatry of self,
Which, when our thoughts and actions once are gone,
Demands that man should weep, and bleed and groan;
O vacant expiation! be at rest —
The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest."

Don't you see what a fruitless expiation it is to sigh and cry and hate yourself? What you were yesterday has nothing at all to do with what you are to-day. But what you are to-day and to-morrow must be decided by yourself.

Don't brood over your mistake. Don't even think of it. Put it out of your life altogether. Rise above it by accepting the lessons it has taught you, and you will be a stronger, nobler, sweeter woman by the experience.

Ask the great men and women of the world what taught them the profoundest and most valuable lessons in life and they will unhesitatingly reply, the mistakes that they made. For success in life does not consist in avoiding mistakes. It is the outcome of learning to accept the precepts taught us by them.

A girl who has once done wrong ought thereby to be sympathetic and tender-hearted toward others who make mistakes also. If she has learned her lesson aright, she will assume the kindest attitude of helpfulness toward one of her sisters who has sinned in the like or any other fashion. It is said that women who have been sick make the most efficient nurses. So if you, dear reader, have ever sinned and repented, you should have a sympathetic, helpful instinct for

those who need to have moral strength and courage imparted them. You know somewhat of the pitfalls that await young girls, and you will be better able to aid, warn, and admonish. You know the grief that follows sinning, and when you find a girl who is in the plight that you once were, comfort her and show her that life, while apparently so dark to her, is yet filled with prospective brightness.

Give help and sympathy to anyone you meet who needs it for any cause whatever. There is nowhere in the world that you can't find people who are in trouble of some sort. Go to them and comfort them, and the incidental development of your womanly tenderness is going to make some good man love you, and very dearly at that. Tell him of your mistake; how you have lived it down; that it has helped you to understand and sympathize with people. And if he is the man that he should be he will love you all the more for your honesty and confidence in him.

CHAPTER XXVIII

CULTIVATE HAPPINESS, ENCOURAGE A PLAY SPIRIT

"Oh, the blessed and wise little children
What excellent things they say.
When they can't have the things they ask for
Take others and cry, "Let's play!"

We start life all right. As children we know how to play. What little one is there who can't always find something to play with, something to make it happy? It doesn't take a great deal to allow of a child exercising her faculty for happiness. It's always available just as the "sadness faculty" is too much in use and too much in evidence in the case of "grown ups."

Everybody in this world has much with which to be either glad or sorry. And the people who do not know better usually give attention to the sad things and weep in consequence. But the wiser ones know that the sad things hurt, and so they turn to the glad things and laugh. This, when we are no longer children. But a child had as much rather be glad than sad as it had rather be well-fed than hungry. It will choose joy in place of sorrow just as instinctively as it will select a sweet peach instead of a sour apple.

Have you gotten away from the childish habit of having a good time whenever you could? Have you lost the ability to put your whole heart and soul into a good romp? If you haven't thank God for it. For the play faculty is a very valuable possession; it keeps one young in heart, wholesome in mind, healthy in body, pure in spirit. It conserves to you the best of your childhood.

Do you know what the word melancholy means? It is derived from two Greek words meaning "black bile." This, because the ancients found that a depression of one's spirits was often associated with a bilious attack. Biliousness does indeed make one melancholy, and long-continued melancholy induces dyspepsia.

Girls learn all too early to stop playing. Some of them, while they are yet in short dresses with their hair down their backs, are made to discard their dolls and toys. Perhaps you were one of these small unfortunates. But never mind that. You are never too old to learn to play all over again. If you see that your little brother and sister are having a jolly time of it, go and join them. Don't be afraid that you'll harm your girlish dignity by so doing. Dignity, indeed! Why, a childish game is the best dignifier and beautifier in the world. It will paint your

pale cheeks with carnation and cause your eyes to be as bright as stars. It will make you take great, glorious, deep breaths and be ashamed of the fact that you wear a corset. It will send the blood dancing and singing through the remotest capillary of your body, and your heart beats will punctuate the rhythm of health.

Did you know that the only kind of dignity worth having is the dignity that doesn't have to be remembered by its owner? The dignity that is just as evident in a young matron of thirty when she dons a gymnasium suit and turns somersaults, as it is when she plays the piano in a lace gown. The dignity that is as obvious as it is unmistakable when, wearing a bathing suit she runs along the beach and does "stunts" in the water, as it is when she promenades the avenue in a correct afternoon costume.

It is a sham dignity that keeps you in the house when the sun is shining and the winds blowing just because you are not "dressed." It's a sham dignity that alleges that you must not sit on the grass under the trees and tell stories to your small brothers and sisters, yet permits you to use an uncomfortable chair and read to them. It's a shoddy dignity that makes you give one thought to itself. What would you think of a girl who wondered if she smiled, sneezed

170 FROM GIRLHOOD TO WOMANHOOD

or coughed aright? She would be ridiculous, wouldn't she? Yet the girl of alleged dignity is everlastingly worrying over the fact that she is doubtful as to whether every look or action of hers is in accordance with it.

Dignity of the conscious kind is merely a form of hypocrisy. Its possessor is trying to impress on others the fact that she is that which she is not. It is an assumption of importance born of egotism allied to a secret disbelief in oneself. It is as uncomfortable as a big pimple on one's nose, and is quite as evident and unpleasant to others. Incidentally the "dignified" girl never owns that grace and ease of manner which renders the natural girl so attractive to men folk.

William George Jordan says: "Simplicity is restful contempt for the non-essentials of life. It is restless hunger for the non-essentials that is the secret of most of the discontent of the world. It is the constant striving to outshine others that kills simplicity and happiness."

Don't let the advice of teachers, parents or friends keep you from playing — real playing. You remember what playing was when you were six years old? Those glorious times of runs and romps and rumpled frocks? Well, it will make you just as happy and

light-hearted to play at sixteen as it used to make you at six.

You have unquestionably thought that because you have lessons and dresses and beaux that your play days must be forgotten. Dear girl, that's the very reason why they should be remembered. You can learn French verbs easier, you can solve problems in geometry more quickly, you can plan a prettier new dress or you can entertain a young man better if you know how to throw yourself with whole-hearted abandon into a game of hide-and-go-seek or tag or just a plain romp!

A New York woman out of her twenties had been entertaining some children of the East Side slums one afternoon. When the youngsters were through playing, one little damsel walked up to the hostess and said, "Are you a big lady or are you a little girl?" "Which do you think?" she asked smiling. "Well," said the small one, "You look big like a lady, but then you seem like a little girl, so I don't know."

The woman in telling the story said that children often asked her that same question, and she never had a compliment from a grown person that pleased her more.

Cultivate a play spirit. Don't be unpleasantly

172 FROM GIRLHOOD TO WOMANHOOD

proper and horribly precise. Be a tom-boy if you feel like it, climb trees, jump fences and run races. You will be all the more vivacious, healthy and cheerful for so doing, in fact the kind of girl that people love. Do you know that there's just as much difference between a girl of twenty who retains her childhood's love of play, and the girl who has outgrown it, as there is between fresh roses and the faded flowers that drop out of old books. There is life and reality in the first, there's only a ghost of life in the second. If you want to be old while still young, if you don't care to make the most of yourself, if you wish to wither the bloom of your body, mind and spirit, then quell every impulse that comes to you to be playful.

If you want to be lovely, loving and lovable, cherish and develop your play spirit. Play in the sunshine, and carry the sunshine about with you at all times. Play will do more to keep you young than anything else. Age is not a matter of years but of looks and feelings. Look young and feel young, and you will be young. Play and romp as much as you please and you will be able to snap your fingers in the face of Father Time.

CHAPTER XXIX

NATURAL PLAY EXERCISES ARE THE BEST

“Knowest thou the excellent joys of youth?

Joys of the dear companions and of the merry word and laughing face?

Joy of the glad light-beaming day, joy of the wide-breathed games?

Joy of sweet music, joy of the lighted ball-room and the dancers?”

—WALT WHITMAN.

Who taught the squirrel to be supple and agile? Where did the fawn learn to move with such exquisite grace? Who gave your cat lessons in the beauty of motion? Have you not at times envied each of these animals its special gifts as indicated?

Now, the squirrel never went to a gymnasium. The fawn is ignorant of lessons in Delsarte. The cat knows naught of physical culture. No, all they know they learned from Nature.

Children are graceful creatures, because they too go to Nature's school. When you were a baby you kicked and cried and yelled lustily. You doubled up your tiny fists and punched the air unmercifully. All because your instinct taught you that you must exercise your muscles and develop your lung power. You were hindered somewhat by the clothes you wore, but on the whole you did pretty much as Nature prompted.

Then as a wee maiden you ran about from morning till night, and your mother used to say that she wondered why you were not tired to death when you went to bed. You were tired, but not exhausted, and when you fell asleep your slumber was happy, restful and dreamless. When, however, you got a little bigger, you may have been one of those unfortunates who are taught that it is improper to play because one is a girl. So, just at the age when you began to develop most and ought to have had all the sunshine and fresh air and exercise possible, you were ordered to sit still in the house. Later, people began to remark upon your awkwardness. Awkward? No wonder, considering that the development of your physical being was nipped in the bud at its most critical period.

And now what shall you do to bring about a restoration of your childish ease and grace? Well, if you can't do better, swing Indian clubs, or dumb-bells, exercise with wands, learn to punch a bag or use an exerciser. But natural play exercises will be much better for you. Playing ball, flying a kite, cycling, wrestling, swimming, rowing, skating or coasting — that's a good list to choose from. When engaged in these sports you have the advantage of being out of doors, and they call for greater mental activity than do set and studied exercises. There is no one of the

sports named that a girl should not engage in and enjoy. There is not one of them that won't help her to develop a beautiful body.

Housework is also good exercise. But it is apt to become monotonous and the worst argument against it is that it is not often undertaken in congenial company.

Have you ever seen the effect of welcome companionship upon a young girl who has household duties to perform? No matter how distasteful they may be to her, yet if a boy friend drops in and offers to get the apples ready for her pies, or pare the potatoes for dinner, while she may have been listless and dispirited before, now she is bright and eager and busy. She doesn't care how long she has to stay in the kitchen or how hard she works there. Her visitor has wrought a magical change in the situation. It is a shame that any woman, young or middle-aged or old, should have to work alone in a home day after day, week in and week out. A social condition which makes it necessary for her to do so is radically wrong somewhere. Slavery of women, while theoretically defunct, survives in many instances and notably in the kitchen of the average household.

If you're playing tennis you have the exhilaration of the company of your girl or young men or boy

friends. If you're out bicycling you have the physical benefits of the exercise allied to those derived from congenial society and besides, you are in touch with Nature. It is as much of a benefit to you to have your interest excited by wild flowers, a glowing sunset or a picturesque winding road, as it is to have your muscles exercised by the pedals. Coincident and pleasurable exercise of brain and muscle is productive of lasting good.

Wrestling was one of the forms of exercise which the beautifully formed Spartan maidens used to indulge in. It is a very exhilarating play exercise, which calls into use every muscle of the body and brings one into healthy rivalry with others. It is also conducive to mental alertness and muscular agility. It would be a good thing if every girl practiced wrestling as she developed toward maturity. It is well to remember, though, that it must not be attempted if your antagonist is much stronger than yourself, for fear of your being overstrained.

Another great advantage of play exercises over work done in a gymnasium is that breathing in the former case is usually done more naturally. When you are rowing, for instance, you are much more apt to breathe deeply and fully at the time that the lungs really need air than you are when you are doing

stunts in a gymnasium under the eye and direction of an instructor.

In natural play exercises you are also more likely to develop individuality than you are when using dumb-bells or getting your development in some such cut-and-dried way. This cannot be too strongly urged as an argument in favor of natural play. That which you do because you like to do it, and of which you, of your own volition devise new and pleasant ways of doing, is a thousandfold better for you than any arrangement on the part of another person can be. In thus playing you develop mental faculties which will help you to be a useful woman. The ability to think out problems and meet emergencies is something that play teaches far better than does prescribed work with gymnastic apparatus.

In playing, too, you are not apt to develop muscular force at the expense of nervous energy. When you get tired of one play, you can stop and do another, for there is an unending list to choose from. If you are lifting dumb-bells, you may perhaps have determined on a certain task or limit to reach which may require you to do too much work or overstrain yourself. And thereby you not only lose the value of all the benefits that you may have secured but you may harm yourself in addition. In play, too,

there is usually an equitable distribution of exercise to the different parts of the body.

So by all means play, if you can. But if your work keeps you from so doing you will find the other form of exercise a substitute which your good sense must adapt as nearly as possible to your needs. For your body must be used in order to be healthy, and when you cannot find time and opportunity to exercise it in play, then take systematic exercise of the other sort both night and morning.

CHAPTER XXX

HOW A GIRL SHOULD DRESS

“If dress reformers would only remember that beauty is one of the fundamental requirements and that any reform which ignores this is really no reform at all, women would be readier to adopt their ideas.

You must remember what dress is designed to do when considering what is best for you to wear. In the first place dress is a protection against cold. It is also a covering for the body. In either instance it should be beautiful.

We will not discuss the wisdom or unwisdom of wearing clothes merely as a covering; we must accept their use in that regard as one of the necessities of our times. That it harms us to put on clothes when we do not need them to keep us warm, is undeniable. Therefore, let us wear as few of them as possible.

Girls nowadays know the harm that corsets cause them. They know how these contrivances push the stomach and liver out of place, and crowd the delicate pelvic organs into spaces so small that they cannot possibly perform their functions in a satisfactory manner. Corsets are responsible for bad complexions, red noses and irritable tempers. They prevent

all ease of movement, and make a girl immovable in just the places where perfect freedom of action is most necessary in order to insure her a graceful bearing. Worse than anything else is their effect on the abdominal organs, by which a girl is deprived of sex impulse and feeling. That this view of the corset question is not more freely discussed is due to the prudish prejudice against any and every allusion to sexual topics. When a girl puts on a corset she is dwarfing and perverting the instinct most essential to her development, her physical and mental welfare and her happiness in general.

Tight bands of any kind worn around the body work harm. They create inflammations and congestions in the parts constricted by them. Some girls think that their clothes do not fit well unless they are extremely tight. The secret of a good appearance lies in wearing only a very few garments, the outer one of which will naturally adapt itself to the contour of the body. You will not feel the need of a corset if you do not wear several garments underneath your dress waist, which soon gets wrinkled and out of shape if you do.

Try and have your dresses made in one piece, instead of wearing a separate waist and skirt. Do away with bands at the waist line. Nature indicates

no division of the body into two sections such as the modern dress suggests. Such a division is an offence against artistic taste and standards. Have your skirt and waist of as nearly the same color as possible. Princesses gowns, or those which approach the Grecian in style, are much more beautiful than those that have the skirt and waist separated. Whatever dress reform you adopt be sure that it is of a beautiful and not of an ugly nature.

In summer time, socks worn with the regular garter which men use are a great deal more comfortable than are the high stockings. Thin gauze combination or union suits are also more comfortable than the huge umbrella drawers and muslin underwear. A combination suit may be as short as you like. The regular gauze undervests can be bought long enough so that they may be utilized as short summer combination suits by cutting small legs in them.

In winter time when you need warm clothing, do not wear heavy underskirts and a heavy dress skirt. But get a warm combination suit whose weight is equably distributed over the whole body and not imposed upon the waist and hips.

Do not submit to the smothering process! Struggle against it if you value your beauty and health. A great many much-to-be-pitied girls are compelled

by their mothers to submit to coddling as soon as the cooler weather approaches. They are bundled up into several layers of woolen garments, thick woolen stockings, furs, fur clothes and pads and protectors of every description with the foolish idea that they will be prevented from catching colds. No wonder we have many girls who are pale looking and who have a dull, sallow complexion. Generally girls who are bundled up too much, thus preventing air from reaching the skin of the body, are puny, undeveloped, weak and, let me say, "always catching cold." Such girls will never grow up to be tall, fine specimens of womanhood. "Catching cold" is caused from the very thing that is used to avoid it, namely, "bundling" the necks and throats and heating the chest with unnecessary garments. I know of several young girls who always caught cold during the chilly months season after season. I advised them to leave off their furs and restricting clothing around the upper part of the body and to bathe with cold water each morning. They did as I instructed them to do, hardened their skins against the colder weather and since then they have not known what it is to have a "cold."

It is the girl whose mother allows her to wear easy, loose, flowing garments as light almost in winter as in summer, who has dresses that permit of the greatest

amount of freedom and the exercising of every muscle of the body, that acquires the beautiful, graceful, superb figure, and splendid carriage that is so much admired in women.

Don't allow yourself to be bundled up, girls! Let your neck be in free contact with the air so that it becomes inured to the cold. Do not pile clothing on the chest and do not wear woolen garments next to the skin. Wear linen under-garments. If you feel you need more warmth, then put a thin woolen garment over the linen. To dress in this manner is to put in operation one of the vastly important secrets of how to grow into an ideally healthy woman.

The girl who does not wear a corset must learn to have her skirts made of light-weight material like brilliantine, cashmere or something similar even for winter wear. They must also be unlined. They will not then cause discomfort or back-ache by their weight.

Wear sensible shoes. The low, broad heel or, better still, the spring heel shoe with a good broad last to fit the natural shape of the foot will keep your feet in proper shape and aid you in being a graceful walker.

CHAPTER XXXI

DIET OF THE UTMOST IMPORTANCE

"Some 'eat to live'; others 'live to eat,' but if you so live that the highest and most intense enjoyment can be secured from eating then that superb health which, at times, thrills every nerve with surplus power will be your ever-present possession."

The subject of diet is of so extensive and important a nature that in order to do it full justice it should be discussed at length and exhaustively. As that is not possible in the limits of this work, it can only be touched on in a brief and general manner.

The question of what, and when, and how to eat, is one to which none can reply but yourself as far as you are concerned. You may be helped a little by what others think, and say and do, yet the final decision must be left to your judgment. But in eating as in all other affairs of life, you should do that which in the end will bring you the most happiness. If you keep this fact in mind and try to abide by it at meal times, you will not go far wrong in a dietary sense.

Your stomach is not an all-powerful organ. It was made to help digest the food necessary for repairing the waste of your body and providing suitable material for your growth. It was not made to

receive food that you eat merely to tickle your palate. And if you use it for this last purpose, it gets so thoroughly out of order that it can't even do the work for which it was originally designed.

It's all right to enjoy your food of course. Under proper conditions you should never eat a morsel of food that you do not relish. But it sometimes happens that one has so perverted one's palate by accustoming it to highly-seasoned dishes that a desire for plain food is quite lost to it. A fast will restore your natural appetite provided that you have the will-power necessary to undertake and accomplish it. At the end of the ordeal, however, your longing for fudge and caramels and Welsh rarebit and other uncanny things will have gone and you will have instead, a wholesome craving for good fruit, nuts, vegetables, and plain bread and butter.

There is no one diet that can be said to be the best under all circumstances. Plain food is unquestionably the most desirable, but not every girl can control her diet to the extent of saying just what food she shall eat. Perhaps if she gave up meat entirely, she could not get a satisfactory substitute for it at the home table. Perhaps on the other hand she could. It would be preferable if she, as far as possible, dismiss meat from her diet, because animal flesh creates

animal propensities. It heats the blood and develops tendencies that lead to evil practices. The impurities that are contained in meat are frequently the sole cause of facial eruptions, blotches, blackheads and skin diseases and I have known all of these unsightly and disagreeable defects to disappear with the abandoning of animal flesh. If you want your food to digest perfectly, masticate it thoroughly. If you do not want the saliva and gastric juices of the stomach to be so diluted that they cannot help as they should in the process of digestion, do not drink at your meals. If you eat as slowly as you should you will not want to drink while eating anyway.

If you keep your stomach working overtime by putting food into it at all hours of the day and night, it will use up much energy that you need for the functions of other parts of the body. If you eat late at night you will not sleep nearly so well as you otherwise would. And you will awaken less sweet-tempered and happy and satisfied with the world than if you had gone to bed without a heavily laden stomach.

When you get up after a restless night of indigestion you may imagine yourself an abused little darling, when in reality it is your stomach that is an abused little organ and is trying to call your attention to the fact as it best knows how.

CHAPTER XXXII

HINTS ABOUT THE COMPLEXION, BATHING AND THE HAIR

“Fair tresses man’s imperial race ensnare
And Beauty draws us with a single hair.” — POPE.

If you were making bread, you surely would not throw into the bread pan all sorts of things and expect satisfactory results in the way of looks, would you? This is to say nothing of the way that the stuff would taste.

Well, the kind of complexion that you have is due to the things which you eat, and to the way in which you dispose of the waste material of your body. If you have unusually good lungs, kidneys and bowels you may for a time consume a good deal of pastry and other rich foods and yet not note that your complexion is suffering thereby. But some day the inevitable will happen. Your skin will lose its fine texture, its delicate coloring and its velvety softness. And the skin which your children will inherit from you will be as bad as is yours.

Irish potatoes and buttermilk are the staple diet of the peasant girls in the north of Ireland. And they work in the fields, week in and week out at that. Their cheeks are rosy and their skin is of the finest

texture. But when Bridget leaves her home and hires out as a help she has to eat our regulation ill-concocted dishes, besides being confined indoors all day. The result is that, in a very few months her fresh beauty disappears and her cheeks assume the regulation saffron hue of our average woman.

The upper class women of England have beautiful complexions because they are a great deal out of doors. They often walk ten miles or more a day. In fact, the taking of long walks in the open air results in establishing a complexion such as no cosmetic or other artificial means could bring about. Especially is this so when the cooler season approaches and when girls are apt to remain indoors too much. Where is the girl among my readers who does not desire to be out and about when the air is crisp and cold and when it makes the warm blood within the body tingle with exhilaration, gladness and life! I feel very sorry for the girl who does not love to take long walks in company with a lot of other jolly girls or with an older person or with a manly brother, for she is doomed to have pale cheeks, dull, lustreless eyes and a sickly, unattractive appearance. You can organize walking parties among your girl friends and make small excursions out into the country, if you are a city girl. Oh! how many girls have I seen that,

at the beginning, did not have a rosy complexion and beautiful eyes, but who resolved to take the long walks into the country that I have mentioned. They returned home with cheeks flushed like roses, eyes sparkling with health and happiness, the dimples in their cheeks seemed larger, and they anticipated with a keen appetite the meal that awaited them.

The girl who will grow up to be a fascinating, much-admired woman is the girl who indulges in long walks in the bracing air.

Girls sometimes wonder why it is that their faces are scorbutic when other parts of their body are free from eruptions. The explanation is that much of the waste of the body is thrown off through the skin. Now, if you are living on rich foods there will be a great deal of work for the skin to do. But as most of it is continually covered with clothing and is therefore inactive, the eliminative labor is performed by that portion of it which alone is capable of the function, this being the skin of the face. For it is bathed frequently and is freely exposed to the air. So that the work that ought to be shared by the skin of the entire body has to be done by that of the face. And the ugly little blotches which form on your cheeks, and which will mar the most beautiful countenance while constituting one of Nature's ways of

190 FROM GIRLHOOD TO WOMANHOOD

ridding the body of waste, tell also of overworked facial pores.

A good cold sponging every morning followed by a friction bath with a brush, and one or two warm baths taken during the week ought to keep the skin of the body in such a condition that the cuticle of the face will not be imposed upon in the manner described.

It is seldom necessary to put soap on the body when it is cared for as directed. Pure water is usually sufficient. It may be that some parts of the body through contact with dirty substances may need the application of soap. But girls who want beautifully soft, velvety complexions will be careful not to apply it to their faces too frequently.

Those who are unaccustomed to cold baths may take tepid ones at first, gradually reducing the temperature until the body finds delight in a thoroughly cold "tub."

The hair must be so cared for that it will be glossy and free from every particle of dust or dandruff. It should be washed at least once a week in warm water and olive oil soap. Rinse it several times and, if possible, dry it in the sun. If you cannot do that, then, after it has been shampooed and rubbed gently but firmly with soft towels, let it hang

loose and dry by exposure to the air. Never use artificial heat of a high temperature to rid it of moisture. Such heat saps the vitality of the scalp and interferes greatly with the growth of the hair.

If, while the hair is still damp it be pinned up in waves with small combs and allowed to dry in that way, it will retain the waves.

In combing the hair be careful not to be too vigorous of action. The hair is readily torn from the scalp by a comb. If, when it is let down at night the fingers are carefully run through it, there will be no danger of any harm from this most gentle manner of combing.

Don't twist the hair too tight when you do it up. That, too, breaks it. A soft coil is always more becoming than a tight one. Beautiful hair is one of a girl's greatest charms and well worth a good deal of attention to secure it.

CHAPTER XXXIII

BEAUTY IS MERELY HEALTH AND PHYSICAL COMELINESS

"Whate'er she does, where'er her steps she bends,
Grace on each action silently attends."

—TIBULLUS.

The author of the maxim that beauty is only skin deep is credited with a truth aptly expressed. True, beauty is skin deep, but in more senses than one. In reality the maxim is a terse statement of a most profound fact as we shall see.

What makes a good skin? Pure blood, good kidneys and strong lungs. What makes pure blood? Perfect digestion. And what makes perfect digestion? Plain food and not too much of it, together with exercise and other things that tend to good health. It is easy to see then that a fine skin comes from good health, and beauty therefore is but skin deep in the sense that there can be no beauty unless there exist the conditions that demonstrate themselves in the shape of a beautiful skin. That then, is something for which every girl should be thankful, for you see that she can control her health and through her health her attractiveness. Remember-

ing this she need not be concerned about the color of her eyes, the size of her nose, the tilt of her chin, or any other of her inherited characteristics. These may add to or detract from her looks, but they will never determine her true beauty, which lies outside the region of facial perfection and in the domain of perfect health.

The beauty of physical health is a force which people often appreciate without knowing just what it is that compels their admiration. If asked to analyze the attractions of a given girl they would probably fail to do so. When told that that to which they have been rendering homage was merely good health they would probably be sceptical. Yet what in reality has so attracted them? Simply, rosy cheeks, a sprightly manner, a good poise, beautifully rounded limbs and delicate curves of face and body. And all of these are only indications of perfected health.

The story is told of a country doctor and his wife who visited the Museum of Fine Arts in Central Park, New York. They were more interested in the statuary than anything else. The doctor's wife was entranced with the charms of the female figures and could not sufficiently express her admiration for their beauty. Finally she turned to her husband and said, "Wouldn't it be fine if all the women in the world

were as lovely as the sculptors have made these statues!"

The doctor made a wry face and looked at his spouse disapprovingly.

"Where would I find any patients if all women were like that?" he grunted. "You don't suppose that these superb creatures ever had dyspepsia or headaches or any female weakness, do you? Beauty is all right in a museum, my dear, but if the time ever comes that all women are as beautiful as these, there'll be no work for us doctors."

It would be hard to find a girl over fifteen years of age who would not submit to any sort of torture if she thought that it would give her beauty. Yet no agonies need be suffered to get it and keep it. When the words "beauty" and "health" come to be synonymous terms in a girl's mind, she will be willing to practice some amount of self denial in order to secure the former. She will, for instance, decline to eat chocolate creams, lobster, animal flesh, fried oysters, or drink quarts of so-called "sodas." She will no more dream of swallowing harmful things than she would of wearing an unbecoming dress, or a hat that did not harmonize with her hair or complexion and, what is of vastly greater importance, she will inaugurate a system of ten or thirty minutes of exer-

cise daily, since this is one of the secrets of keeping the blood pure and the internal organs clean and in perfect working order. Every famous beauty and every actress celebrated for her personal charm knows this secret, and they consequently persistently cling to their exercises and cold baths for the sake of the resultant youthfulness and beauty that they impart to face and figure.

Who does not know what a girl will go through to get a pretty dress, or a new hat? Won't she cheerfully sit up half the night to sew? Won't she deprive herself of small luxuries and even necessities if she can thereby secure something which she believes will add to her charms? When a girl once knows that health is beauty, and beauty is health, she will make just as vigorous efforts to increase her health as she has made heretofore to enhance her attractiveness by the use of fetching millinery and pretty dresses.

Some amount of effort is necessary on the part of those who wish to be healthy. But the reward is immeasurably greater than the labor. The day will assuredly come when health and beauty will be universal. The indications are that it is not so far distant. When that time arrives, the prudish teaching to the effect that we must be ashamed of our

bodies, will vanish and there will be a general recognition of the fact that the beautiful is pure and the pure, beautiful.

CHAPTER XXXIV

HOW STRENGTH AND BEAUTY OF THE BODY CAN BE EASILY ACQUIRED AND RETAINED

"Nothing is granted to mortals in this world without labor."

—HORACE.

"She who would eat the kernel, must break the shell."

—PLAUTICUS.

The girl who, having had her attention called to the laws of physiology and hygiene while she is still young, has an understanding of the needs and functions of her body before it has attained maturity—which it does when she is about twenty-five years of age—is fortunate indeed.

Use always means growth. Disuse is equivalent to degeneration. The muscles and the organs of the body through exercise acquire strength and beauty. Those which we neglect to bring into action are stunted or weakened. Is there any more pitiable sight than the body of a paralytic whose muscles are shrunken, pale and flabby through want of usage? Compare it with the body of an athlete and note the powerful curves, the long graceful outlines, the glow and the bronze of health that characterize the latter.

In working for a good development, compare the measurements of your body with corresponding

198 FROM GIRLHOOD TO WOMANHOOD

measurements of perfect figures. This will give you an idea of the location of your more notable defects and enable you to pay special attention to the parts in question. Your past work or play that you liked best will probably have brought about certain irregularities of external measurement, or the development of one organ in excess of its fellows. Thus it may be that you lack lung power, and so will have to give a great deal of attention to increasing lung capacity. Right here, let me point out to my girl readers the deplorable fact, that there are thousands of women at the present day who lack the normal power of breathing because of the deadly corset that they fastened around their bodies in early girlhood and at a time when the vital organs were not yet fully developed. Poor, ignorant women! They go about, sickly, anæmic, with beauty gone, magnetism gone and every fascinating quality that belongs to a strong, healthy woman. All because they do not possess lung power and because they are shallow breathers. In wearing a corset a girl's lungs cannot expand, cannot grow in size any more than can the feet of a poor Chinese girl who must submit to the foolish custom of having her feet cramped in a special device used for the purpose. The deeper you breathe, the more of the lungs that you expand, the more oxygen is

absorbed and, consequently, the finer your complexion and the more powerful your personal magnetism will become. Shallow breathing, my girls, means shallow mental qualities, and what man can be attracted by a shallow woman? Shun the corset which prevents free, deep breathing and which dwarfs your lungs so that you cannot develop into well-formed, beautiful womanhood. Learn to breathe deeply by taking breathing exercises, and you will have learned the secret of becoming a strong, captivating and magnetic woman. You may also need to take special exercises on behalf of your arms or your legs. It is very seldom indeed that a girl finds herself with so even a development that she does not need to give specific attention to certain parts of her body.

Never try to progress too rapidly. Whether you are taking natural play exercises or whether you are developing yourself by enjoyable work with dumbbells, punching bag, or other apparatus or in whatsoever way you are striving to make yourself strong and beautiful, guard against over exertion. Stop work and rest when your muscles begin to feel fatigued. Exhaustion after exercise shows that you have done yourself more harm than good. It is all right to be healthily tired, but between that and the fatigue of sheer exhaustion there is a vast difference.

Such fatigue shows that your nervous energy has been unduly wasted.

Try and make your indoor exercises—if these be the ones that you must take—as much like out-door play as possible by accompanying them with all the fresh air and sunshine obtainable. Also wear as few clothes as possible, indeed absolute nudity is to be preferred to the restrictions of even the lightest garments.

After you have once secured bodily symmetry it will take only a few minutes of well directed exercise each day to retain it. Even if you have to work for a good portion of the day, you can surely find a few minutes before dressing in the morning, or after disrobing at night for the requisite exercises.

Remember to keep yourself properly poised whatever you may be doing during the day. Don't always lean to one side. Don't always bend in one direction. When you do bend, let it be at the hips. Never allow the shoulders to fall forward. Keep the head well back and up. If these little points are remembered and put into practice you will have no cause to find fault with your carriage. A little defect, such as one shoulder being a trifle lower than the other, will appreciably mar what otherwise would be a good figure.

A perfect bodily development brings with it a realization of the best delights of life. With every part of your body tingling with virility, you taste sweets unknown to you before you gave it a chance to develop as Nature intended it to. Those characteristic emotions of girlhood and young womanhood which never reach perfection except through the medium of complete and superb health, will then be yours.

If your girlhood is lacking in that sweetness which is its due, if you do not feel a spontaneous and exquisite pleasure in life, you may depend upon it that your body has been neglected or abused and a revolution in your daily habits is imperatively necessary. Begin therefore to develop your body by using it every day, cherish it and care for it as a most precious possession upon whose healthful and perfected condition depends your happiness, not alone in your girlhood days, but in the coming times of wifehood and motherhood also.

CHAPTER XXXV

EXERCISES FOR DEVELOPING AND BEAUTIFYING NECK AND SHOULDERS

“Her neck was like rosy alabaster and I would have given my sword-hand to have been that knot of ribbon on her perfect shoulder.”
— D’ANFORT OF BRITTANY.

In an evening gown or in her bathing suit at the seashore, a girl’s neck and shoulders are to be seen in all their ivoried beauty. Even in a school dress or a business suit it is possible now-a-days to show somewhat of an enviable neck and yet not be so unconventional as to excite prudish comment.

That type of petticoated prude who objects to low-cut gowns, on the score of “suggestiveness” is, for the most part, possessed by envy, having scrawny shoulders and a scraggy neck. However, the innate purity of a girl’s mind must dictate to her in this matter. But she need not give much attention to what the evil-minded people alluded to may say about her.

There is no better preventative of throat troubles than an uncovered neck. Have you ever thought of the hardihood of Jack Tars who leave their necks bare to wind and rain and cold and heat? Every girl

can save herself from affections of the throat by accustoming herself to low neck dresses in warm weather, and dresses without collars in cold weather.

The enveloping of the throat in furs cannot be too strongly condemned. It makes it supersensitive to every slight change of temperature and the girl who wears furs takes cold at the slightest provocation.

The hollows in a girl's neck are often produced by habits of improper position. If a girl stands and sits with the crown of the head pointing up and back, her so doing will keep the collar-bone hidden and so prevent hollows forming around it.

Tight lacing, which makes a girl throw up her shoulders every time she wants to relieve herself by taking a deep breath, is still another cause of the formation of the hollows. The collar bone is forced up in the attempt to give the lungs more room. If the organs were free to expand downward, as they would naturally, the deformity in question would be unknown.

Neck and shoulders of beautiful contour are within reach of any girl who will faithfully endeavor to get them. And they well repay one for the time and attention given to their acquirement because they are the only parts of the body besides the arms which custom decrees can be uncovered.

BREATHE DEEPLY AND FULLY
WHILE TAKING THESE
EXERCISES.

Exercise 1. Stand as shown in illustration. Now with elbows rigid, raise arms outward from side to high over head. Back to original position. Continue until tired.

Exercise 2. Beginning from position illustrated, with elbows rigid, raise the arms forward to high over head. Back to original position. Continue until tired.



Exercises for rounding and beautifying the shoulders.

Exercise 3. From position, with arms hanging at the side, raise arms backward as high as you can; see illustration. Now try to raise still higher. Bring arms back to the side. Do not allow arms to swing. Continue until tired.

Exercise 4. From position illustrated, bring arms forward and upward shoulder high. Back to original position. Continue until the muscles tire. Do not allow arms to swing. Make the movement quickly and vigorously.



Exercises for rounding and beautifying the shoulders.

Exercise 5. From position facing the front, turn the head as far as you can to the right as illustrated in opposite photograph. Now turn the head around as far to the left as you can. Continue turning your head from right to left until muscles tire.



Exercise for rounding and beautifying the neck.

Exercise 6. From position facing the front, bring the head over as near to the right shoulder as possible. (See opposite photograph.) From this position bring head far over as near to the left shoulder as possible. Continue exercise bringing head from one shoulder to the other until muscles tire. Do this exercise slowly and bring the head as near as possible to each shoulder.



Exercise for rounding and beautifying the neck.

Exercise 7. Bring head far back as shown in the opposite illustration. Now bring head forward until the chin touches the chest. Continue the exercise back and forth until muscles tire, bringing the head as far back as possible each time.



Exercise for rounding and beautifying the neck.

CHAPTER XXXVI

EXERCISES FOR DEVELOPING AND BEAUTIFYING THE ARMS AND CHEST

“The unconcealèd glories of her arms,
Told of her opulent and hidden charms.”

— MAID MARIAN.

Few girls and young women have well-developed and properly proportioned arms. This truth is illustrated very forcibly if you compare the arms of an average normal girl with those of some famous example of the sculptor's art.

Well molded arms are absolutely essential to the perfecting of a beautiful figure. They must be firm, well-rounded and pleasing in contour. The Hogarthian line of beauty should be much in evidence in regard to them.

A large arm, overloaded with fatty tissue is the reverse of attractive, but a fine muscular arm rounded into seductive curves by having just the right deposit of adipose is adorable. An arm that satisfies an artist is nearly always a strong arm. When exceptions to this rule are found, the beauty of contour will be of very short duration. An arm of symmetry and strength usually retains its beauty until advanced old age. Women with wrinkled faces and

snow-white hair not infrequently have arms and shoulders of surprising loveliness.

A sensible and attractive custom that has obtained a vogue during the last few years is that which allows a girl to wear short-sleeved shirt waists, or short sleeved gowns, at any time and place or occasion.

Some of our out-door sports develop the arms cap-
itally. The golf girl, who, with her shirt waist sleeves rolled high, spends a good deal of time on the links, has brown arms with gracious curves that form no small part of her total charms.

The girl who rows gains a beautifully bronzed arm with accentuated and delightful lines of strength and grace. Rowing also gives her a good chest development, as it calls into play the powerful muscles of the upper part of the body and increases her lung capacity by stimulating deep breathing.

A high full chest gives a girl individuality and a sense of self confidence which no other beauty of person can. She impresses others with a sense of her vitality and the ability to succeed in whatever she undertakes. This usually helps her to get that which she wants. Whether it is the presidency of her class, a situation as stenographer, or a place in some good man's heart, the girl with the high, full chest is pretty sure to secure the thing upon which she has set her heart and centered her magnetic personality.

Exercise 8. From position illustrated in this photograph, shoulders back, arms at the side, fists tightly clenched, strike out forward as far as you can, then bring arms back vigorously to original position. Breathe deeply and fully while taking this exercise.

Exercise 9. From position illustrated, strike straight upward as high as you can, reaching up as far as possible. Back to original position. Continue until muscles tire.

Exercise 10. From position illustrated, strike downward and backward as far as you can. Bring arms back to original position. Continue until muscles tire. It is of the very greatest importance that you breathe freely and expand the chest frequently to its fullest capacity while taking these exercises.



Exercise for developing and beautifying the arms and chest.

Exercise 11. From position illustrated in opposite photograph, bring arms forward on a level with the shoulders, and strike the open palms sharply together. Now bring arms outward vigorously, back to original position, allowing them to go back as far as they can, keeping them at all times on a level with the shoulders. Breathe fully and deeply, expanding the chest to the fullest extent while taking this exercise.



Exercise for developing and beautifying the arms and chest.

Exercise 12. Cross arms as shown in the opposite illustration. Now bring both arms outward on a level with the shoulders, back to the position illustrated. Endeavor each time the arms are crossed to bring them further across the chest. In the illustration it will be noted that the left arm is under the right. Alternate during each movement, bringing the right arm under at one movement, and the left arm at the next.



Exercise for developing and beautifying the arms and chest.

CHAPTER XXXVII

EXERCISES FOR DEVELOPING AND BEAUTIFYING THE WAIST AND HIPS: OF SPECIAL VALUE TO GIRLS WHO WANT TO THROW ASIDE THEIR CORSETS

Of all the misshapen apologies for human beings, the most unpleasant is the fleshy girl, who, desiring a small waist, wears tightly laced corsets. The result is that she has bulging hips and a protruding abdomen, while the obvious want of free movement of the lower part of her torso is, to put it mildly, most unsightly. If a girl is inclined to be stout her saving grace is a suggestion of absolutely free and unrestricted movement. The petite girl who moves gracefully is a charming bit of femininity of the Dresden china type. But a girl of large proportions who has perfect control of her body can be more than graceful, she may be queenly if she so desires. Remember this dear reader, if you happen to have a form and stature above the average.

It is beyond comprehension that anyone should prefer tight bands and clothing to the comfort and beauty of loose garments. Of course no girl wants to look like a meal-bag at the waist line, but she cannot hope to seem otherwise if she does not adopt some

means of bringing about a normal muscular and fleshy condition in the region involved. This applies not only to the stout girl who invariably wears tight corsets, but to the girl who wears them anyhow. For they can't be worn at all without interfering with the muscular action of the torso in general.

An unrestricted circulation and an unhampered waist and hips are most necessary to health. Uterine ailments, kidney, liver and stomach diseases are often traceable to the constriction of the waist as told.

When you first begin the movements for the development of the abdominal muscles there is apt to be a discouraged little woman who wonders what makes her stomach pain and her back sore and causes her to feel tired all over. The explanation is easy. When you have not allowed the muscles in question to do their duty for years, it is going to take some time, trouble and patience to bring them into anything like a normal condition. When you have finally realized the ideal of unfettered yet controlled motion, you will feel amply repaid for your efforts toward that end.

The hips to be beautiful should be neither too large nor too straight, but fully rounded and in just proportion to the figure as a whole. Square hips or exaggerated hips are alike an abomination.

Exercise 13. Stand with left foot in front, hands interlaced behind the head, and body bent far back as shown in illustration. Now bend forward as far as you can, keeping the knees rigid. Back to the position illustrated, going as far backwards as you can each time. The position of the feet can be alternated at every other exercise. Continue the exercise until tired.



Exercise for developing and beautifying the waist and hips.

Exercise 14. Stand upright with the hands on hips. Now bend far forward to the right, keeping the knees rigid. Then bend over to the left as far as you can. Continue bending from one side to the other until the muscles tire.



Exercise for developing and beautifying the waist and hips.

Exercise 15. As you bend forward resting your weight on the left leg, bring your right leg backward and upward as far as you can. Same exercise resting the right leg on the floor and raising the left leg as far as you can. Repeat this exercise until tired. If you cannot keep your knee rigid, it can be bent slightly, and with little practice you will be able to perform the exercise in the manner mentioned.



Exercise for developing and beautifying the waist and hips.

CHAPTER XXXVIII

DEVELOPING AND BEAUTIFYING UPPER PART OF LEGS AND CALVES

When a girl realizes that without well developed legs she cannot be a graceful walker, she will be apt to take more interest in those members of her body than she otherwise would. And hardly any other parts of the body respond so readily and satisfactorily to care and exercise as do the legs.

The lines of the limbs from the thighs down are most satisfying in an artistic sense and it should be her pleasure, as it certainly is her duty, to develop them up to the point of perfection.

The grace and perfect poise of women of the stage is in a great measure due to the perfect development of the upper part of their legs and calves. The exercise that actresses find necessary to keep their legs perfect in outline also gives them the strength and suppleness that breed beauty of motion.

Bicycling and dancing, in both of which nearly all girls delight, are to be commended as means of calling into play the muscles of the legs. But the girl who has a proper regard for her health will be

careful not to dance or exercise to excess in hot, ill ventilated ball rooms, or stay up till the early hours of the morning in order to satisfy her terpsichorean cravings. She who does so will do herself more harm by loss of sleep and exhaustion than she secures good by the exercise.

Running is a very pleasant form of exercise which girls, after they reach fifteen or so, are too apt to neglect. It develops the legs symmetrically and is besides, a fine tonic for the system. There is no reason why a girl of sixteen shouldn't run just as much as a girl of six. And such a girl who tries it will find that it exhilarates her just as much as it used to in the days of her childhood.

Exercise 16. From an erect position, hands on hips, bend knees until you assume the position illustrated in opposite photograph. Raise to an upright position again. Continue the exercise until the muscles tire. If you cannot bend the knees as shown in the illustration, bend them as much as you can. Gradually suppleness will be gained, and you will be able to perform the exercise exactly as illustrated.



Exercise for beautifying and developing the upper legs.

Exercise 17. With hands on hips, raise as high as you can on toes. When you raise as high as you apparently can, make one or two attempts to raise still higher. Lower the body to former position. Continue the exercise until the muscles of the back part of the calves tire.



Exercise for developing and beautifying the calves.

Exercise 18. Raise the toes from the floor as shown in the opposite photograph; back to original position. Continue this exercise until muscles of the calves tire. It is sometimes difficult to perform this exercise at the beginning, as these muscles are used but little by most women. A little practice, however, will enable you to perform it with ease.



Exercise for developing and beautifying the calves.



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CONTENTS

Chapter I. The Eyes. The Most Important of Human Organs of Sense. The Language of the Eyes and its Expression of Individual Character. Chapter II. Beautiful Eyes. The Seat of Intellectual and Emotive Charm. Illusiveness of Definition. The Physical Causes of Beautiful Eyes. Chapter III. Strong Eyes. Their Necessity to a Strenuous Life. Strong Eyes the Main Factor in Personal Magnetism. Chapter IV. Dull Eyes. Always the Result of General Physical Debility. The Eyes a Thermometer of Health. Chapter V. Weak Eyes. Result of Over-taxing. Evils of Present Education of School-children. How weak Eyes may be Strengthened. Chapter VI. Crippled Eyes. The Eyes that are Born So. The Eyes that are Made So. Chapter VII. Diseased Eyes. Congestion and its Treatment. Granulation and its Treatment. Tumors of Eye-lids and their Treatment. Spasms and Twitching of the Eye-lids and their Treatment. Specks before the Eyes and their Treatment. Chapter VIII. Constitutional Treatment for Strengthening the Eyes. Out-of-Door Exercise. Diet. Chapter IX. Massage of the Eye. How the Eye may be massaged with the Fingers. Chapter X. Eye Exercises. Illustrated System of Exercises for Strengthening the Muscles that Control the Eyes. Chapter XI. Eye Bath. How this Valuable Means of Strengthening the Eyes can be Taken. Chapter XII. Special Exercises. Illustrated Exercises for the Neck which will Affect the Eyes Beneficially.

Standard Oil Company of New York

John T. Macfadden
Supt.

Chelsea, Oct., 19, 1903.

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New York City.

Dear Sir:-

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CAKES.—Angel; Chocolate; Centennial; Coconut; Cookies; Fruit; Cream-Delicate; Drop; Farmer's Fruit; Gingerbread; Gingersnaps; Gold; Hickory Nut; Huckleberry; Ice Cream; Jelly; Jumbles; Layer; Lemon Jelly; Custard Jelly; Macaroons; Marble; Minnehaha-Molasses; Nut Layer; Nut Wafers; Orange; Orange Custard Filling; Pineapple; Pound; Raisin; Spice Drop; Sponge; Sponge Baked.

CANNING, PRESERVING, PICKLING AND JAMS.—Apples; Berries; Cherries; Citron; Crabapple; Currant; Fruit; Grape; Orange Marmalade; Pears; Peaches; Peach Marmalade; Pineapple Marmalade; Pineapples; Plums; Quinces; Quince Marmalade; Quince Jelly; Raspberry-Tomatoes; Tomatoes, Yellow; Strawberries. **CEREALS.**—Fig and Hominy; Hominy; Indian Meal Mush; Rolled Oats; Rolled Oats, Baked; Whole-Wheat, How to Prepare; Steamed Apples with Oatmeal.

CHEESE.—Baked Cheese Omelet; Cheese Omelet; Cheese Nut; Cheese Ramekin; Welsh Rarebit. **CONVALESCENTS' DISHES.**—Apple Water; Barley Water; Beef Tea; Beef Tea Uncooked; Bran Tea; Broth with Egg; Chicken Tea; Cornmeal Gruel; Currant Juice; Egg Water; Flaxseed Tea; Graham Bread for Invalids; Junket; Milk and Albumin; Milk Soup; Mutton Broth; Oatmeal Broth; Oatmeal Gruel; Potato Soup; Prunes, Stewed; Rice Water; Rice, Boiled, for Weak Digestion; Toast and Water.

EGGS.—Baked Eggs; Boiled Eggs; Egg Timbales; Egg Timbales with Cheese; Eggs with Bread Sauce; Devilled Eggs; Moulded Eggs; Poached Eggs; Omelet; Ham Omelet; Apple Omelet; Scrambled Eggs.

FISH AND SHELL-FISH.—Baked Fish; Boiled Fish; Broiled Fish; Clam Chowder; Clam Deville; Eels, Stewed; Fish a la Creme; Fried Fish; Oysters, a la Providence; Oysters, Broiled; Creams; Fricassee; Omelet; On Crackers; Panned; Philadelphia; Roasted in Shell; Scalloped; Stewed.

FRUIT.—Apples, Baked; Bananas, Baked; Berries; Cherry Salad; Crabapples, Stewed; Dates, Stuffed; Dates with Cream; Dried Peaches or Apricots, Stewed; Figs and Rhubarb; Fruit Salad; Oranges; Pears, Baked; Pears, Steamed; Pears, Stewed; Pineapple; Prunes, Stewed, Stuffed; Quinces Stuffed; Rhubarb, Stewed.

ICES, ICE-CREAMS AND FROZEN PUDDINGS.—Chocolate Ice-Cream; Frozen Custard; Frozen Peaches; Fruit Ice-Cream; Grape Sherbet; Lemon Ice; Orange Ice; Pineapple Ice; Pineapple Ice-Cream; Pineapple Sherbet; Tutti-Frutti Pudding; Vanilla Ice-Cream.

ICINGS.—Boiled Chocolate Fondant; Frosting. **MEATS.**—Beef, Bewitched; Corned; Pot Roast, Roast, Stew Beef, Tongue; Beefsteak; Ham, Boiled; Delmonico Steak; Hamburg Steak; Lamb and Macaroni; Lamb, Blanquette Of; Lamb Chops, Croquettes, Roast; Meat Balls; Mutton, Boiled, Cutlets, Stew; Pork, Baked Tenderloin; Pork, Roast; Sweetbreads, Boiled and Creamed; Blanquette of Veal; Veal, Cheese, Croquettes, Cutlets, Loaf, Minced, Potpie, Rechauffee, Roast.

NUITS.—Boiled Chestnuts; Creamed Walnuts; Lyon-naise Chestnuts; Nut Loaf; Nuttose Timbales; Roasted Almonds; Vegetable Turkey.

PIES.—Apple; Apple Tart; Berry; Blackberry; Cherry; Coconut; Lemon; Mince Meat; Peach Meringue; Peach; Pie Crust, Cream; Pie Crust, Cream and Potato; Pineapple; Puff Paste; Pumpkin; Raspberry or Plum; Rhubarb; Strawberry; Meringue.

POULTRY AND GAME.—Chicken, Baked Omelet; Blanquette of Chicken; Chicken, Broiled, Fricassee, Pan Broiled, Pie, Potpie, Roast, Scalloped; Terrapin; Duck Roast; Goose Roast; Grouse au Cresson; Partridge Roast; Pigeon Roast; Quail, Broiled; Quail Roast; Raret Roast; Turkey, Boiled; Turkey, Oyster Stuffing; Ragout of Turkey; Turkey, Roast or Scalloped; Venison Roast.

PUDDINGS.—Apple; Apple Dutch; Apple Dumplings; Apple Snow; Apple Tapioca; Batter; Berry Puff; Berry, Steamed; Blackberry; Bohemian Cream; Bread and Apple; Bread and Prune; Bread; Brown Betty; Peach; Cherry Dumplings; Cherry, Baked; Cherry, Boiled; Children's; Chocolate; Cornstarch, Chocolate; Custard, Baked; Fig; Floating Island; Fruit Puff; Fruit Pudding; Huckleberry; Indian; Lemon Jelly; Orange Jelly; Orange Roly Poly; Orange Charlotte; Peach and Tapioca; Peach Cottage; Peach; Poor Man's; Plum; Graham; Plum; Grandma's Fruit Dessert; Prune; Prune Puff; Raisin Puff; Raspberry; Rice; Rice with Raisins; Snow Pudding; Spanish Cream; Strawberry Cream; Strawberry Shortcake; Strawberry or Raspberry Sponge; Tapioca; Tapioca Raspberry; Tutti-Frutti Jelly.

PUDDING SAUCES.—Creamy; Chocolate; Hard; Fruit; Lemon; Substitute for Cream.

SALADS.—Apple; Asparagus; B e f; Cabbage; Cauliflower; Chestnut; Chicken; French Fruit; Lobster; Nut and Orange; Nut and Chicken; Oyster; Potato; Tomato; Watercress; Winter.

SALAD DRESSINGS.—Boiled; Dressing with Oil; French; Mayonnaise.

SANDWICHES.—Baked Bean; Brown Bread; Celery; Cream Cheese; Egg; Jam; Lettuce; Nut and Date; Olive; Nut Butter Peanut; Boiled Fig; Roast Beef; Salad.

SAUCES.—Apple, Bread; Caper; Cranberry; Cream; Chestnut; Drain Butter; Egg; Hollandaise; Maitre a Hotel; Mushrooms; Onion; Oyster; Bordelaise; Tartar; Soubise; Tomato Cream; Tomato.

SOUPS.—Asparagus; Bean; Bouillon; Cauliflower; Celery; Chicken or Turtle; Chicken; German; Clam; Lentil; Milk, Cream; Mock Turtle; Oxtail; Oyster; Green Pea; Split Pea; Potato; Salsify; Tomato Bisque; Tomato; Veal; Vegetable Stock.

VEGETABLES.—Artichokes; Asparagus; Beans, Fricassee; Boston Baked, Lima, Mashed, String; Beets; Brussels Sprouts; Cabbage, Boiled, Creamed; Carrots and Peas; Carrots, Mashed and Stewed; Cauliflower, Plain and au Gratin; Celery, Stewed; Cold Slaw; Corn, Baked, Boiled, Roast, Stewed; Egg Plant; Lentil Cutlets; Macaroni with Cheese, Tomato Sauce, a la Creme; Mushrooms, Stewed; Onions, Baked, Boiled; Parsnip Balls; Parsnips Boiled, Buttered, Mashed, Scalloped; Peas au Gratin, Canned, Green; Potatoes, Baked, Boiled, Creamed, Croquettes, Delmonico, Hashed Brown, Mashed, Mother's Milk; Potato Puff; Potatoes, Roasted with Beef, Sacked, Saratoga, Scalloped, Sweet Boiled; Sweet Brown; Ragout of Vegetables; Rice Boiled; Rice Croquettes; Salsify, Fried, Stewed; Spinach; Squash, Baked, Summer, Winter; Succotash; Time for Cooking Vegetables; Baked Tomatoes, Broiled, Panned, Scalloped, Stewed, Stuffed; Turnips Creamed, Boiled, Mashed; Vegetable Marrow.

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Chapter II.—**Present Physical Condition of Woman.** Physical wrecks everywhere. Woman can be almost equal in strength to man. Truth of this is proven by circus performers, savages and the lower animals. Physical condition of women of the stage and of those in society. Even country girls are far below physical standard.

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Chapter IV.—**The Curse of Prudishness.** The kindergarten of all evils which follow. Filthy minds produce filthy bodies. Ignorance not innocence. Well-sexed girls cannot ignore their sexual nature without danger to mind, morals and body. The curse of prudishness exerts a defiling influence all through life.

Chapter V.—**Self Abuse.** Plain duty of mothers and fathers. Must daughters secure their knowledge from vulgar associates, or from pure sources? Prevalence of this frightful evil. It destroys or defiles every mental and physical power.

Chapter VI.—**Marital Excesses.** Marriage a physical union, founded on physical attraction. Instinct the only right guide in "falling in love." Influences before marriage prevent the development of this instinct. Depraved idea of modern marriage. Excesses that result in serious weakness. Consumption and other diseases caused by this unnatural excess. How a woman can retain and strengthen a husband's love by forcing him to follow the guide of her instinct.

Chapter VII.—**Crushing the Play Spirit.** This natural instinct created in every growing girl. A crime to crush it. Parents the cause of children's weakness. Precociousness weakens and prevents development to full maturity.

Chapter VIII.—**Corsets.** Origin of the use of this device. Courtesans at the time of the degeneracy of Greece introduced it. False standard of beauty perpetuates it. Delicacy no longer a sign of beauty.

Chapter IX.—**Corsets Weaken Digestion.** The work of digestion largely a muscular process. The blood is the source of all power. Pressure on the stomach and other intestines seriously retards circulation. Impossible to breathe naturally in a corset.

Chapter X.—**Corsets Destroy Beauty.** Every sign denoting true beauty lessened by the corset. The blood loses richness. Cramped lungs and stomach cannot make rich blood. Vigor of early youth able to resist its baneful influence.

Chapter XI.—**Corsets Increase Natural Size of Waist.** Corsets weaken muscles surrounding waist line. Contents of abdomen are held by corsets instead of muscles.

Chapter XII.—**Corsets Age Women Prematurely.** Anything that lessens vital strength will hasten decay and old age. The natural bodily activity seriously hindered.

Chapter XIII.—**Corsets Destroy Womanhood.** They take away or prevent the complete development of womanly instinct. Female complaints almost universal. All this suffering the result of a cause. Corsets one of the main causes. The deadly downward pressure of corsets misplace, weaken and destroy the organs of sex.

Chapter XIV.—**Excuses for the Corset.** A corset or a less harmful substitute may be worn until body begins to acquire strength and symmetry from proper training. Should be ultimately discarded.

Chapter XV.—**The Evils of Tight Skirts, Shoes, etc.** Baneful influence of tight garments. Hinder freedom of muscular movements. Physical slave becomes a mental slave.

Chapter XVI.—**Operations that are Crimes.** The knife recommended for every abnormal manifestation produced by impure blood. Many surgeons seem to have gone mad. A cure possible in every case without a dangerous and unsexing operation.

Chapter XVII.—**Can Wrecked Womanhood be Recclaimed?** All can be vastly improved. Many can re-

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Chapter XVIII.—**Diet.** The great importance of proper foods. Four important rules. Vegetarian and mixed diet. Influence of an abstemious diet on the complexion.

Chapter XIX.—**Fasting Cures.** How to fast to produce results. Two methods of fasting. What to drink. Care necessary in breaking fast.

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Chapter XXVII.—**Childbirth made Painless by Exercise.** The idea that motherhood impairs health is erroneous. Agony at childbirth can easily be avoided. Exercises recommended for strengthening the body preparatory to childbirth.

Chapter XXVIII.—**Walking and Outdoor Exercises.** Walking usually the best, if pleasurable. Increase vital and nervous powers. Detailed description of two very fine breathing exercises. Cycling, dancing, fancy dancing, skating, hill climbing.

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Various Causes of this Unfortunate Condition—Can be Remedied Only in Rare Cases—No Power on Earth can Grow Hair if the Hair Roots are Dead—Means Suggested for Stimulating Growth if Life Remains—The Method of Killing Microbes—Warning Against Hair Tonics.

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Dandruff not Necessarily a Disease—It is Always Present in the Most Healthy Scalps—Only When it Appears in Profuse Quantities or in Large Flakes is it Abnormal—Easily Cured by Proper Methods.

CHAPTER XIII—GRAY HAIR.

Hair Obtains its Color from Glands—Color Glands can be Destroyed and the Hair Still be Strong—In Some Cases Gray Hair May be Restored to its Normal Color—In Nearly Every Case the Whitening Process can be Stayed.

CHAPTER XIV—ABNORMAL HAIR GROWTH.

Great Difficulty Found in Stifling Undesired Hair Growth—Numerous Caustics for Remedying this Trouble—Some Dangerous and but Few Effective—A Receipt Given of a Simple Caustic Used by a Famous Physician.

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Chapter III.—The True Dignity of Labor—Temperate and Congenial Work Should Be Played—Inactivity and Death Are Companions—Laziness Easily Cultivated—Drones Are Always Ciphers—The Highest Development of Human Life Is Acquired Through Temperate Activity.

Chapter IV.—Alcoholic Beverages One of the Greatest Foes to Success—The "Good Fellow" Always a Failure—He Is an "Easy Mark"—Too Much "Kindness of Heart" Dulls the Instinct of Self-Protection—Russell Sage's Advice on Success—He Believes in Total Abstinence and Intense Concentration—A Remarkable Example of the Results of Unswerving Purposes.

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Chapter VII.—Unswerving Integrity Essential to Success—Honesty Pays as a Business Investment—"Do Others Before They Do You"—A Bad Maxim—Occasional Rewards May Come from Dishonesty, but They Always Make Ultimate Failure More Certain and More Pitiful.

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Chapter XIII.—Do Not Expect Gratitude—You Perform Admirable Deeds Because They Give You Pleasure—Do Not Allow the Ingratitude of Narrow Souls to Worry You or Mar Your Success.

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Chapter XX.—The "Sharp" Man Is Not a Success—He is too Sharp, and Overreaches Himself as Well as Others—Even His Employers and Associates Share the General Distrust of Him—The Sharp Man's Entire Time Is Spent in Acquiring Knowledge that Is Useful Only to Take Advantage of His Fellows.

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Chapter IX.—The General Muscular Structure of the

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Chapter X.—The Digestive Tract and Its Processes—Vitalization and Distribution of Waste Matters—The Parts Played By Nourishing Fluids—Elimination of Air, Water and Exercise in These Tasks of the Human System—Work Performed By the Organs.

Chapter XI.—The Heart and the Arterial and Venous Systems—The Capillaries—How the Pure, Rich Blood is Sent Out By the Heart Through a System of Canals More Wonderful and Intricate Than Any That Man Could Devise with the Whole Earth for His Field—Perfection of the System By Which Every Microscopic Part of the Body is Reached and Rebuilt—The Supplementary System of Canals Through Which the Venous Blood is Carried Back, Taking with it All the Waste Matter of the Body—The Great Mission and Importance of the Lungs—What Respiration Accomplishes, and the Need for Deep Breathing of Pure Air at All Times.

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FIG. 16.—Deep-seated bare, showing the position of the knee and insertion.

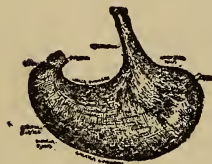


FIG. 17.—Deep-seated view of the back, showing the position of the knee and insertion.



FIG. 18.—Deep-seated view of the back, showing the position of the knee and insertion.

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